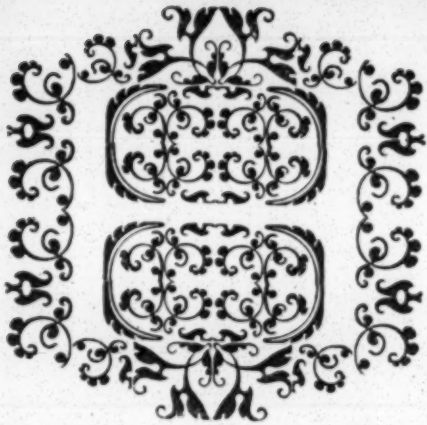


Kenneth Garth Huston

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GOOD THOUGHTS IN BAD TIMES.

Together with

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

- *Personal Meditations.*
- *Scripture Observations.*
- *Historicall Applications.*
- *Mixt Contemplations.*
- *Meditations on the Times.*
- *Meditations on all kind of Prayers.*
- *Occasionall Meditations.*

By Thomas Fuller, B. D.

Commune with your own heart, and in your Chamber, and be still. Psalm. 4. 4.

LONDON,
Printed by R. D. for *J. Williams* at the Crown in S. *Pauls* Church-yard. 1657.

To the
RIGHT HONOURABLE
the Lady *Dalkeith*, Lady Governesse to Her Highnesse the Princesse
HENRETTA.

MADAM,

IT *is unsafe in these dangerous dayes, for any to go abroad without a Convoy, or at the least a Passe: my Book hath both, in being dedicated to your Honour: The Apostle saith,* † Who planteth a Vine-yard and eateth not of the fruit thereof? *I am one of your Honours planting, and could heartily wish, that the fruit I bring forth were worthy to be tasted by your judicious palate; Howsoever, accept these Grapes, if not for their Goodnesse, for their Novelty: Though not sweetest relisht, they are soonest ripe, being the first fruits of Exce-*

† 1 Cor. 9. 7.

ter *Preſſe, preſented unto you. And if ever my Ingratitude ſhould forget my Obligations to your Honour, theſe Black Lines will turn Red, and blush his unworthineſſe that wrote them. In this Pamplet your Ladiſhip ſhall Praiſe, whatſoever you are pleaſed but to Pardon. But I am Tedious; for your Honour can ſpare no more minutes from looking on a better Book,* Her infant Highneſſe, *committed to your charge. Was ever more hope of worth in a leſſe Volume? But O! how excellently will the ſame in due time be ſet forth, ſeeing the Paper is ſo pure, and your Ladiſhip the Overſeer to correct the Preſſe? The continuance and increaſe of whoſe happineſſe here, and hereafter, is deſired in his daily Devotions, who reſteth*

Your Honours in all
Chriſtian Service,
TH. FVLLER.

PERSONAL MEDITATIONS.

I.

LORD,

HOw near was I to danger, yet escaped? I was upon the Brink of the brink of it, yet fell not in; they are well kept who are kept by thee. Excellent Archer! Thou didst hit the Mark in missing it, as meaning to fright, not hurt me. Let me not now be such a Fool, as to pay my thanks to blind Fortune for a favour, which the eye of Providence hath bestowed upon me. Rather let the Narrownesse of my Escape make my Thankfulnesse to thy Goodnesse the larger, least my Ingratitude justly cause, that whereas this Arrow but hit my Hat, the next pierce my Head.

II.

Lord,

WHen thou ſhalt viſit me with a ſharp Diſeaſe, I fear I ſhall be impatient. For I am cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickneſſe all my life time. I cannot expect any kind uſage from that which hath been a ſtranger unto me. I fear I ſhall rave, and rage. O whither will my mind fail, when diſtemper ſhall ſteer it? Whither will my Fancy run, when Diſeaſes ſhall ride it? My tongue, which of it ſelf is a * *fire*, ſure will be a *WILDE-FIRE*, when the Furnace of my Mouth is made ſeven times hotter with a Burning Feaver. But Lord, though I ſhould talk idlely to my own ſhame, let me not talk wickedly to thy diſhonour. Teach me the Art of Patience, whileſt I am well, and give me the uſe of it when I am ſick. In that day either lighten my Burthen, or ſtrengthen my Back. Make me, who ſo often in my health, have diſcovered my weakneſſe, preſuming on my own ſtrength, to be ſtrong in ſickneſſe, when I ſolely rely on thy Aſſiſtance.

* Jam. 3. 6.

III.

III.

Lord,

THis morning my unſeaſonable viſiting of a friend, diſturbed him in the middeſt of his Devotions: Unhappy to hinder another mans Goodneſſe. If I my ſelf build not, ſhall I ſnatch the Axe and Hammer from him that doth? yet I could willingly have wiſhed, That rather then he ſhould then have cut off the Cable of his Prayers, I had twiſted my Cord to it, and had joyned with him in his Devotions; However, to make him the beſt amends I may, I now requeſt of thee for him, whatſoever he would have requeſted for himſelf. Thus he ſhall be no loſer, if thou be pleaſed to hear my Prayer for him, and to hearken to our Saviours Interceſſion for us both.

IV.

Lord,

SInce theſe woſull Warres began, one, formerly mine intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my ſelf towards him. Muſt the new Foe, quite juſtle out the old Friend? May I not with him conti-

nue some Commerce of Kindnesse? Though the Amity be broken on his side, may not I preserve my counterpart entire? Yet how can I be kinde to him, without being cruell to my self, and *thy cause*? O guide my shaking hand, to draw so small a Line, straight; or rather because I know not how to carry my self towards him in this Controversie, even be pleas'd to take away the *Subject of the Question*, and speedily to reconcile these unnaturall Differences.

V.

Lord,

MY voice by Nature is harsh and untunable, and it is vain to lavish any Art to better it. Can my singing of *Psalms* be pleasing to thy Ears, which is unpleasant to my own? yet though I cannot chaunt with the Nightingal, or chirp with the Black-Bird, I had rather Chatter with the *Psal. 84. 3. * Swallow, yea, rather Croak with the Raven, then be altogether silent. Hadst thou given me a better voice, I would have praised thee with a better voice. Now what my Musick wants in sweetnesse, let it have in *Psal. 47. 7. * sense; *singing praises with * understanding.*

ing. Yea, Lord, Create in me a New Heart, (therein to make * Melody) and I will be contented with my Old Voice, untill, in thy due Time, being admitted into the Quire of Heaven, I have another, more harmonious, beſtowed upon me. * Eph. 5.19.

VI.

Lord,

WIthin a little Time I have heard the ſame precept in ſundry Places, and by ſeverall Preachers preſſed upon me. The Doctrine ſeemeth to haunt my Soul, whitherſoever I turn it meets me. Surely this is from thy Providence, and ſhould be for my profit. Is it becauſe I am an ill Proficient in this point, that I muſt not turn over a new leaf, but am ſtill kept to my old Leſſon? * *Peter* was grieved, becauſe our Saviour ſaid unto him the third time, *Loveſt thou me*? But I will not be offended at thy often inculcating the ſame Precept; but rather conclude, That I am much concerned therein, and that it is thy pleaſure, that the Nail ſhould be ſoundly faſtened in me, which thou haſt knock'd in with ſo many Hammers. * John 21.15.

VII.

VII.

Lord,

BEfore I commit a sin, it seems to me so shallow, that I may wade through it dry-shod from any guiltinesse: But when I have committed it, it often seems so deep, that I cannot escape without drowning. Thus I am alwayes in the Extremities: Either my sins are so small that they need not any Repentance, or so great, that they cannot obtain thy Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to measure the dimension of my offences. But O! is thou revealest to me more of my Misery, reveal also more of thy Mercy: Lest if my Wounds, in my apprehension, gape wider then thy Tents, my Soul run out at them. If my Badnesse seem bigger then thy Goodnesse, but one hairs breadth, but one moment, that is room and time enough for me to run to eternall despair.

VIII.

Lord,

I Do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my Amendment, from my Birth-day, or from

from the first day of the year, or from some Eminent Festival, that so my Repentance might bear some remarkable date. But when those dayes were come, I have adjourned my Amendment to some other time. Thus whilst I could not agree with my self when to start, I have almost lost the Running of the Race, I am resolved thus to befool my self no longer. I see no *day to day*, the instant time is alwayes the fittest time. In † *Nebuchadnezzar's* Image, the lower the Members, the courser the Metall, the further off the Time, the more unfit. To day is the Golden Opportunity, to morrow will be the Silver Season, next day, but the Brazen one, and so along, till at last I shall come to the *Toes* of *Claie*, and be turned to dust. Grant therefore that † *to day I may hear thy voice*. And if this day be obscure in the Calendar, and remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy assistance, beginning the reformation of my life.

† Dan. 2.

† Psal. 95. 7.

IX.

IX.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say whether his former wickednesse or present Want were the greater; If I could have made the distinction, I could willingly have fed his Person, and starved his Profanenesse. This being impossible, I adventured to relieve him. For I know that amongst many Objects, all of them being in extreme Miseries, Charity, though shooting at Random, cannot misse a right Mark. Since, Lord, the Party being recovered, is become worse then ever before, (Thus they are alwayes impaired with affliction, who thereby are not improved.) Lord, count me not accessary to his Badnesse, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord be pleased to clear my credit amongst men, that they may understand my hands according to the simplicity of my heart. I gave to him onely in hope to keep the stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my Alms shall return into my own bosom.

X.

X.

Lord,

THy Servants are now praying in the Church, and I am here ſtaying at home, detained by neceſſary Occaſions, ſuch as are not of my ſeeking, but of thy ſending; my Care could not prevent them, my Power could not remove them. Wherefore though I cannot go to Church, there to ſit down at Table with the reſt of thy Gueſts, be pleaſed, Lord, to ſend me a Diſh of their meat hither, and feed my Soul with holy thoughts. † *Eldad* and *Medad*, though ſtaying ſtill in the Camp, (no doubt on juſt cauſe) yet propheſied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutifull Child loſt his Legacy for being abſent at the making of his Fathers Will, if at the ſame time he were imployed about his Fathers buſineſſe. I fear too many at Church, have their bodies there, and minds at home. Behold, in exchange, my Body here and heart there. Though I cannot pray with them I pray for them. Yea, this comforts me, I am with thy Congregation, becauſe I would be with it.

† Num. 11.26.

XI.

Lord,

I Trust thou hast pardoned the bad Examples I have set before others, be also pleased to pardon me the sins which they have committed, by my bad Examples. (It is the best manners in thy Court, to heap Requests upon Requests.) If thou hast forgiven my sins, the Children of my corrupt Nature, forgive me my Grandchildren also. Let not the Transcripts remain, since thou hast blotted out the Original. And for the Time to come, blesse me with Barrennesse in bad Actions, and my bad Actions with Barrennesse in procreation, that they may never beget others, according to their likenesse.

XII.

Lord,

WHat faults I correct in my son, I commit my self: I beat him for dabling in the Dirt, whilst my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my self contented with that state thy Providence hath carved unto me: I beat him for crying when he is to go to sleep, and yet

yet I fear I my ſelf ſhall cry, when thou calleſt me to ſleep with my Fathers. Alas, I am more childiſh then my Child, and what I inflict on him, I juſtly deſerve to receive from thee: Onely here is the difference. I pray and deſire that my Correction on my Child may do him good; It is in thy power, Lord, to effect, that thy Correction on me, ſhall do me good.

XIII.

Lord,

I Perceive my Soul deeply guilty of Envy. By my good will I would have none Propheſie, but mine own † *Moſes*. I had rather thy work were undone, then done better by another, then by my ſelf: Had rather thy Enemies were all alive, then that I ſhould kill but my *thouſand*, and others their ten thouſands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Subſtance, ſhe would ſupply in ſwelling. Diſpoſſeſſe me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me Labour to exceed them in pains, who excell me in parts, and knowing that my Sword in cutting down

† Num. 11. 29.

down sin, hath a duller edge, let me strike with the greater force; Yea, make other mens Gifts to be mine, by making me thankfull to thee for them. It was some comfort to *Naomi*, that wanting a son her self, she brought up *Ruth*'s child in her bosom. If my Soul be too old to be a Mother of Goodnesse, Lord, make it but a dry-nurse. Let me feed, and foster, and nourish, and cherish the Graces in others, honouring their Persons, praising their Parts, and glorifying thy Name, who hath given such Gifts unto them.

† Ruth 2. 16.

XIV.

Lord,

WHen young, I have almost quarrelled with that Petition in our Liturgy, *Give Peace in our time, O Lord*; Needlesse to wish for light at Noon-day; for then Peace was so plentifull, no fear of Famin, but suspicion of a surfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preserve it; *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, All our Time for

there

there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdome then her Son. The Church knew better then I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the daughters of the † Horsleech, I have need to cry, *Give, give Peace in our Time, O Lord.* † Pro. 30 15.

XV.

Lord,

UNruly Souldiers command poor People to open them their Doors, otherwise threatning to break in. But if those in the house knew their own strength, it were easy to keep them out; seeing the Doors are Threatning Proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey, and betray themselves to their violence. Thus *Satan* serves me, or rather thus I serve my self. When I cannot be forced, I am fool'd out of my Integrity. *He* cannot constrain, if I do not consent. If I do but keep Possession, all the *Posse of Hell* cannot violently eject me. But I cowardly surrender to his Summons.

Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord,

When I am to travell, I never use to provide my self till the very Time; partly out of Lazinesse, loth to be troubled till need; I must; partly out of Pride, as presuming all necessaries for my Journey will wait upon me at that instant. (Some say this is Scholars fashion, and it seems by following it, I hope to approve my self to be one.) However, it often comes to passe, that my Journey is finally stopt, through the Narrownesse of the Time to provide for it. Grant, *Lord*, that my confess'd Improvidence in Temporall, may make me suspect my providence in Spirituall matters. † *Solomon* saith, *Man goeth to his long home.* Short preparation will not fit so long a Journey. O let me not put it off to the last, to have my * Oyl to buy, when I am to burn it. But let me so dispose of my self, that when I am to die, I may have nothing to do but to die.

† Eccl. 12.5.

* Matt. 25.10.

XVII.

Lord,

WHen in any writing I have occasion to insert these passages, *God willing, God lending me life &c.* I observe, Lord, that I can scarce hold my hand from incircling these words in a *Parenthesis*, as if they were not Essentiall to the Sentence, but may as well be left out, as put in. Whereas indeed they are not onely of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing; wherefore hereafter I will write those words fully and fairly without any inclosure about them. Let Criticks censure it for bad Grammar, I am sure it is good Divinity.

XVIII.

Lord,

MAny Temporall matters, which I have desired, thou hast denied me; It vex'd me for the present, that I wanted my will; since, considering in cold bloud, I plainly perceive, had that which I desired been done, I had been undone: Yea, what thou gaveſt me, instead of those things which I wished, though lesse tooth-

toothsome to me, were more wholsome for me. Forgive, I pray, my former anger, and now accept my humble thanks; Lord, grant me one suit which is this; Deny me all suits which are bad for me: when I petition for what is unfitting, O let the King of Heaven make use of his *Negative Voice.* Rather let me fast then have *Quails given with intent that I should be choaked in eating them.

*Num. 11.33.

XIX.

Lord,

THis day I disputed with my self, whether or no I had said my Prayers this Morning; and I could not call to mind any remarkable passage whence I could certainly conclude that I had offered my Prayers unto thee. Frozen Affections, which left no spark of remembrance behind them! Yet at last I hardly recovered one Token; whence I was assured that I had said my Prayers. It seems I had said them, and *onely said them,* rather by heart then with my heart. Can I hope that thou wouldest remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I not

cause

cause to fear that thou remembrest my Prayers too well, to punish the Coldnesse and Badnesse of them? Alas! are not Devotions thus done, in effect left undone? Well,* *Iacob* advised his Sons, at their second going into *Egypt*, Take double Money in your hands; peradventure it was an oversight. So, Lord, I come with my second Morning Sacrifice: Be pleased to accept it, which I desire, and endeavour to present, with a little better Devotion then I did the former. * Gen. 43. 12.

XX.

Lord,

THe motions of thy holy Spirit were formerly frequent in my heart; but, Alas, of late they have been great strangers. It seems they did not like their last entertainment, they are so loth to come again. I fear they were* *grieved*, that either I heard them not attentively, or believed them not faithfully, or practised them not conscionably. If they be pleased to come again, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy holy Spirit be pleased not onely *to Stand before the Door* * Eph. 4. 30.

and

*and * knock, but also to come in.* If I do not open the door, it were too unreasonable to request such a Miracle *to come in when the doors were shut*, as thou didst to the * Apostles. Yet let me humbly beg of thee, that thou wouldest make the *Iron gate of my heart open of its own * accord.* Then let thy Spirit be pleased to *step in my heart*; I have given it an Invitation, and I hope I shall give it room. But O thou that sendest the Guest, send the Meat also, and if I be so unmannerly, as not to make the Holy Spirit *welcome*, O! let thy effectuall Grace, make me to make it *welcome*.

* Rev. 3. 20.
* John 20. 19.
* Acts 12. 10.

XXI.

Lord,

I Confesse this Morning I remembred my Break-fast, but forgot my Prayers. And as I have returned no praise, so thou mightest justly have afforded me no protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new Debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening sacrifice. My corrupt heart prompts me to put off my prayers till night,

But

But I know it too well, or rather too ill to truſt it. I fear, if till night I defer them, at night I ſhall forget them. Be pleaſed therefore now to accept them, Lord, let not a few hours the later, make a breach: eſpecially, ſeeing (being ſpoken not to excuſe my Negligence, but to implore thy Pardon,) a thouſand yeares in thy ſight are but as yeſterday. I promiſe hereafter by thy aſſiſtance to bring forth fruit in due ſeaſon. See how I am aſhamed the Sun ſhould ſhine on me, who now newly ſtart in the Race of my Devotions, when he like a Giant hath run more then half his courſe in the Heavens.

XXII.

Lord,

THis day caſually I am fallen into bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandering in any baſe by-path, but walking in the high-way of my Vocation: Wherefore, Lord, thou that calledſt me hither, keep me here. Stop their mouthes that

they ſpeak no Blaſphemy, or ſtop my eares that I hear none; or open my mouth ſoberly to reprove what I hear. Give me to guard my ſelf, but Lord, guard my guarding of my ſelf. Let not the ſmoke of their badneſſe put out mine eyes, but the ſhining of mine innocency lighten theirs. Let me give Phyſick to them, and not take infection from them. Yea, make me the better for their badneſſe; then ſhall their bad company be to me like the dirt of Oiſters, whoſe mud hath ſope in it, and doth rather ſcour then defile.

XXIII.

Lord,

OFten have *I* thought with my ſelf, I will ſin but this *one ſin* more, and then I will repent of it and of all the reſt of my ſins together. *So foolish was I and Ignorant.* As if I ſhould be more able to pay my Debts, when I owe more: Or as if I ſhould ſay, I will wound my Friend once again and then will I lovingly ſhake hands with him: but what if my Friend will not ſhake hands with me? Beſides, can one commit one ſin more, and but one ſin more? Unclean Creatures went by couples into

into the *Ark. Grant Lord, at this instant I may break off my badnesse, otherwise thou mayst justly make the last minute wherein I do sin on earth to be the last minute wherein I shall sin on earth, and the first wherein thou mightest make me suffer in another place. *Gen. 5. 1.

XXIV.

Lord,

THe Preacher this day came home to my heart. A left handed *Gibeonite* with his *Sling hit not the Mark more sure, than he my Darling sins. I could find no fault with his Sermon, save onely that it had too much truth. But this I quarrelled at, that he went far from his Text to come close to me, and so was faulty himself in telling me of my faults. Thus they will creep out at small crannies, who have a mind to escape; and yet I cannot deny, but that that which he spake, (though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in generall, the Text at large of every Preacher? Yea, rather I should have concluded, that *Judg. 20. 16.

if he went from his Text, thy goodneſſe ſent him to meet me: For without thy guidance it had been impoſſible for him ſo truly to have traced the intricate turnings of my deceitful heart.

XXV.

Lord,

BE pleaſed to ſhake my clay-cottage, before thou throweſt it down. May it totter a while, before it doth tumble. Let me be ſummoned before I am ſurpriſed. Deliver me from *Sudden Death.* Not from ſudden Death in reſpect of it ſelf; for I care not how ſhort my paſſage be, ſo it be ſafe. Never any weary Traveller complained, that he came too ſoon to his Journeys end. But let it not be ſudden in reſpect of me. Make me alwayes ready to receive Death. Thus no Gueſt comes unawares to him who keeps a Conſtant Table.

SCRI-

SCRIPTURE OBSERVATIONS.

I.

LORD,

IN the Parable of the four ſorts of Ground whereon the Seed was ſown, the * laſt alone proved fruitfull. There the bad were more then the good. But amongſt the Servants, two improved their * Talents or Pounds, and * one onely buried them. There the Good were more then the bad. Again, amongſt the ten Virgins, five were Wiſe, and five * Fooliſh: There the Good and Bad were equall. I ſee, that concerning the number of the Saints in compariſon to the Reprobates, no certainty can be collected from theſe Parables. Good Reaſon, for it is not their principall purpoſe to meddle with that point. Grant that I may never wrack a Scripture *Simile* beyond the true intent thereof; leſt inſtead of ſucking Milk, I ſqueez Bloud out of it.

* Matt. 13.8.

* Matt. 25.19. * Luke 19.20.

* Matt. 25.2.

II.

Lord,

THou didſt intend from all Eternity to make Chriſt the Heir of all; No danger of diſ-inheriting him, thy onely ſon, and ſo well deſerving. Yet thou ſayſt to him, **Ask of me and I will give thee the Heathen for thine inheritance, &c.* This homage he muſt do for thy boon, to beg it. I ſee thy goodneſſe delights to have thy favours ſued for, expecting we ſhould crave what thou intendeſt we ſhould have; That ſo, though we cannot give a full price, we may take ſome pains for thy favours, and obtain them, though not for the merit, by the means of our Petitions.

*Pſal. 2 8.

III.

Lord.

I Find that *Ezekiel* in his Propheſies, ſtyled Ninety times and more by this Appellation, *Son of man*, and ſurely, not once oftner than there was need for. For he had more Viſions than any one (not to ſay then all) of the Prophets of his time. It was neceſſary therefore, that his Mortal Extraction ſhould often be ſounded in his Ears, *Son of man*, leſt

leſt his frequent converſing with Viſions might make him miſtake himſelf to be ſome Angel. Amongſt other Revelations, it was therefore needfull to reveal him to himſelf, *Son of man*, leaſt ſeeing many Viſions might have made him blind with ſpiritual Pride. Lord, as thou increaſeſt thy Graces in me, and favours on me, ſo with them daily increaſe in my Soul the Monitours and Remembrancers of my Mortality. So ſhall my ſoul be kept in a good Temper and humble deportment towards thee.

IV.

Lord,

I Read, how *Iacob* (then onely accompanied with his ſtaff) vowed at *Bethel*, *that if thou gaveſt him but bread and raiment, he would make that place thy Houſe.* After his return, the Condition on thy ſide was overperformed, but the Obligation on his part wholly neglected: For when thou hadſt made his ſtaffe to ſwell, & to break into two Bands, he, after his return, turned * Purchaſer, bought a field in *Shalem*, intending there to ſet up his reſt. But thou art * Gen. 33. 19.

pleased to be his Remembrancer in a new Vision, and to spurre him afresh, who tired in his Promise. † *Arise, go to Bethel, and make there an Altar, &c.* Lord, if rich *Iacob* forgot what poor *Iacob* did promise, no wonder if I be bountifull to offer thee in my affliction, what I am niggardly to perform in my prosperity. But O! take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the remembrance of my Promises, that so I may re-inforce my old Vows, with new Resolutions.

† Gen. 35.1.

V.

Lord,

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *John* (being his † Spokes-man to the maid that kept the Door) procured his admission in. *John* meant to let him out of the cold, and not to let him into a Temptation; but his courtesie in intention, proved a mischief in event, and the occasion of his denying his Master. O let never my kindnesse concurre in the remotest degree to the damage of my Friend.

† John 18.16.

May

May the Chain which I ſent him for an Ornament, never prove his Fetters. But if I ſhould be unhappy herein, I am ſure thou wilt not puniſh my good will, but pity my ill ſucceſſe.

Lord,

VI.

THe Apoſtle ſaith to the † *Corinthians, God will not ſuffer you to be tempted above what you are able.* But how comes he to contradict himſelf, by his own confeſſion in his next Epiſtle? Where, ſpeaking of his own ſickneſſe, he ſaith, † *We were preſſed out of meaſure above ſtrength.* Perchance this will be expounded by propounding another Riddle of the ſame Apoſtles, who praiſing † *Abraham*, ſaith, *that againſt hope he believed in hope.* That is, againſt Carnall Hope, he believed in Spirituall Hope: ſo the ſame wedge will ſerve to cleave the former difficulty. *Paul* was preſſed above his humane, not above his Heavenly ſtrength. Grant Lord, that I may not mangle, and diſmember thy Word, but ſtudy it intirely, comparing one place with another: for Diamonds onely can cut Diamonds, and no ſuch Comments on the Scripture, as Scripture.

† 1 Cor. 10. 13.

† 2 Cor. 1. 8.

† Rom. 4. 18.

VII.

Lord,

I Obſerve that the vulgar Tranſlation reads the APOSTLES Precept thus, * *Give diligence to make your Calling and Election ſure by Good Works.* But in our *Engliſh Teſtament* theſe words *by Good Works* are left out. It grieved me at the firſt to ſee our Tranſlation defective; but it offended me afterwards, to ſee the other redundant. For thoſe words are not in the *Greek*, which is the Original. And it is an ill work to put Good works in, to the coruption of the Scripture. Grant, Lord, that though we leave *good works* out in the Text, we may take them in in our Comment, in that Expoſition which our practiſe is to make on this Precept in our Lives and Converſations.

*2 Pet. 1. 10.

VIII.

Lord,

I Find the Genealogy of my * Saviour ſtrangely Chequered with four remarkable Changes in four immediate Generations.

*Matt. 1. 7, 8.

1. *Rehoboam begat Abiam*; that is,

a

a bad Father begat a bad Son.

2. *Abiam* begat *Asa*; that is, a bad Father a good Son.

3. *Asa* begat *Jehoshaphat*; that is, a good Father a good son.

4. *Jehoshaphat* begat *Jehoram*; that is, a good Father a bad son,

I see, Lord, from hence, that my Fathers Piety cannot be entailed; that is bad news for me. But I see also, that actuall Impiety is not always hereditary; that is good news for my son.

IX.

Lord,

WHen in my daily Service I read *Davids* Psalms, Give me to alter the Accent of my soul, according to their several Subjects: In such Psalms wherein he confesseth his Sins, or requesteth thy Pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such Psalms wherein he curseth his Enemies; O there let me bring my soul down to a lower note. For those words were made onely to fit *Davids* mouth. I have the like breath, but not the same Spirit to pronounce them.

them. Nor let me flatter my ſelf, that it is lawfull for me, with *David*, to curſe thine Enemies, leaſt my deceitfull heart intitle all mine Enemies to be thine, and ſo what was Religion in *David*, prove Malice in me, whileſt I act Revenge under the Pretence of Piety.

X.

Lord,

† Rev. 11. 7. I Read of the two Witneſſes, † *And when they ſhall have finiſhed their Teſtimonie, the beaſt that aſcendeth out of the bottomleſſe Pit ſhall make War againſt them, and ſhall overcome them, and kill them.* They could not be killed whileſt they were doing, but when they had done their work; during their employment they were invincible. No better Armour againſt the Darts of Death, then to be buſied in thy Service. Why art thou ſo heavie, O my ſoul? No Malice of man can antedate my end a Minute, whileſt my Maker hath any work for me to do. And when all my daily task is ended, why ſhould I grudge then to go to bed?

XI.

XI.

Lord,

I Read at the Transfiguration, that †*Peter*, *James*, and *John*, were admitted to behold Christ, but *Andrew* was excluded. So again, at the reviving of the Daughter of the Ruler of the † Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the * Agony the aforesaid three were called to be Witnesses thereof, and still *Andrew* left behind. Yet he was *Peters* Brother, and a good man, and an Apostle, why did not Christ take the two Brothers? Was it not pity to part them? But me thinks I seem more offended thereat then *Andrew* himself was, whom I finde to expresse no discontent, being pleased to be accounted a loyal Subject for the generall, though he was no favourite in these particulars. Give me to be pleased in my self, and thankfull to thee for what I am, though I be not equall to others in personall perfections. For such peculiar Priviledges are courtesies from thee, when given, and no injuries to us, when denied.

† Mat. 16. 1.

† Mar 5. 37. 1

* Mar. 14. 33.

XII.

XII.

Lord,

SAint *Paul* teacheth the art of heavenly thrift, how to make a new Sermon of an old. *Many* († saith he) *walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Crosse of Christ.* Formerly he had told it with his tongue, but now with his tears; formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my Prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it is different, beeing steep'd in his Tears who bringeth it unto thee.

† Phil. 3.18.

XIII.

Lord,

I Read of my Saviour, That when he was in the Wildernesse, * *then the Devil leaveth him, and behold, Angels came and ministred unto him.* A great change in a little time; No twilight

* Mat. 4.11.

twilight betwixt night and day. No Purgatory condition betwixt Hell and Heaven; but instantly, when out Devil, in Angel. Such is the case of every solitary Soul, It will make company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XIV.

Lord,

I Read, how *Cushi* and *Ahimaaz*, ran a Race, who first should bring tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his Journies end; Not that he had the fleeter feet, but the better brains, to chuse the way of most advantage. For the Text * saith, *So* Ahimaaz *ran by the way of the Plain, and over-went* Cushi. Prayers made to God by Saints, fetch a needless compasse about; That is but a rough and uneven way. Besides one steep Passage therein, questionable whether it can be climbed up, and Saints in Heaven made sensible of what we say. * 2 Sam. 18. 23.

say on earth. *The way of the Plain*, or plain way, both shortest, and surest is, *Call upon me in the time of Trouble.* Such Prayers, (though starting last) will come first to the Mark.

XV.

Lord,

THis morning I read a Chapter in the Bible, and therein observed a memorable Passage, whereof I never took notice before. Why now, and no sooner did I see it? Formerly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over the Word, which is more rarified by reading, and at last wholly worn away? Or was it because I came with more appetite then before? The milk was always there in the Breast, but the Child till now was not hungry enough to find out the Teat. I see the Oyl of thy Word will never leave increasing, whilest any bring an empty Barrell. The old Testament will still be a new Testament to him, who comes with a fresh desire of Information.

XVI.

XVI.

Lord,

AT the first * Passeover, God kept touch with the *Hebrews* very punctually: *At the end of the four hundred and thirtie yeares, in the self-same day it came to passe, that all the Hosts of the Lord went out of the Land of* Egypt; but at the first *Easter* God was better then his Word. Having promised that Christ should lie but three dayes in the Grave, his Fatherly affection did run to relieve him By a charitable *Synecdoche*, two pieces of dayes were counted for whole ones, *God did cut the work short in* * *righteousnesse*. Thus the measure of his mercy under the Law was full, but it ran over in the Gospel.

* Exod. 12. 42.

* Rom. 7. 28.

XVII.

Lord,

THe Apostle dissuadeth the *Hebrews* from Covetousnesse, with this Argument, because God said, I *will not leave thee nor forsake thee.* Yet I find not that God ever gave this Promise to all the *Iews*, but he spake it only to * *Iosuah*, when first made Commander against the *Canaanites.*

* Iosh. 1. 5.

Which

Which (without violence to the Analogy of Faith) the Apoſtle applyeth to all good men in generall. Is it ſo that we are Heirs apparent to all promiſes made to thy Servants in Scripture? Are the Characters of Grace granted to them, good to me? Then will I ſay with *Jacob*, **I have enough*. But becauſe I cannot intitle my ſelf to thy promiſes to them, except I imitate their piety to thee; grant I may take as much Care in following the one, as comfort in the other.

*Gen. 45.28.

XVIII.

Lord,

I Read, that thou didſt make * Graſſe, Herbs, and Trees, the third day. As for the Sun, * Moon, and Stars, thou madeſt them on the fourth day of the Creation. Thus at firſt thou didſt confute the folly of ſuch, who maintain that all Vegetables in their growth, are inſlaved to a neceſſary and unavoidable dependance on the influences of the Stars. Whereas Plants were even when Planets were not. It is falſe that the Mary-gold follows the Sun, whereas the Sun followes the Mary-gold, as made

*Gen. 1.11.

*Gen. 1.16.

made the day before him. Hereafter I will admire thee more, and fear Astrologers lesse; Not affrighted with their dolefull predictions of Dearth and Drought, collected from the Complexions of the Planets. Must the Earth of necessity be sad, because some ill-natured Star is sullen? As if the Grasse could not grow without asking it leave. Whereas thy Power which made Herbs before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read, how *Paul* writing from *Rome*, spake to † *Philemon*, to prepare him a Lodging, hoping to make use thereof, yet we find not that he ever did use it, being martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion in Heaven. Let me always be thus deceived to my advantage. I shall have no occasion to complain, though I never wear the new Clothes fitted for me, if, before I put them on, Death cloth me with glorious Immortality. † Phil. 22.

XX.

XX.

Lord,

VVHen our saviour ſent his Apoſtles abroad to preach, he injoyned them in one * Goſpel, *Poſſeſs nothing, neither shooes nor ſtaffe.* But it is ſaid in another * Goſpel, *And he commanded them, that they ſhould take nothing for their journey, ſave a ſtaffe onely.* The reconciliation is eaſie. They might have a Staffe, to ſpeak them Travellers, not Souldiers: one to talk with, not to war with; a Staffe which was a Wand, not a Weapon. But O! in how doleſull dayes do we live, wherein Miniſters are not (as formerly) armed with their Nakedneſſe, but need Staves and Swords too to defend them from violence?

* Mat. 10. 10.

* Mar. 6 8.

XXI.

Lord.

I Diſcover an arrant lazineſſe in my Soul. For when I am to reade a Chapter in the Bible, before I begin it, I look where it endeth. And if it endeth not on the ſame ſide, I cannot keep my hands from turning over the leaf, to meaſure the length thereof on the other ſide; If it ſwels

to

to many verſes, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of Meat. Scourge, Lord, this lazineſſe out of my Soul; Make the readin of thy Word, not a pennance, but a pleaſure unto me; teach me, that as amongſt many heaps of Gold, all being equally pure, that is the beſt which is the biggeſt, ſo I may eſteem that Chapter in thy Word the beſt which is the longeſt.

XXII.

Lord,

I Find *David* making a Syllogiſm, in Mood and Figure, two Propoſitions he perfected.

18. *If I regard wickedneſſe in my heart, the Lord will not hear me.* Pſalm. 66.

19. *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* ſhould have concluded thus:

Therefore I regard not wickedneſſe in my heart.

But far otherwiſe he concludes.

20. *Bleſſed be God that hath not turned away my Prayer, nor his mercie from me.* Thus

Thus *David* hath deceived, but not wronged me. I looked that he ſhould have clapt the crown on his own, and he puts it on Gods head. I will learn this excellent Logick; For I like *Davids* better then *Ariſtotles Syllogiſmes*, That whatſoever the premiſſes be, I make Gods Glory the concluſion.

XXIII.

Lord,

†Prov. 30. 9. WIſe † *Agur* made it his wiſh, *Give me not Povertie leſt I ſteal, and take the Name of my God in vain.* He ſaith not, Leſt I ſteal, and be caught in the *manner*, and then be ſtockt, or whipt, or branded, or forc'd to four-fold Reſtitution, or put to any other ſhamefull or painfull puniſhment. But he ſaith, *Leſt I Steal, and take the Name of my God in vain.* That is, leſt profeſſing to ſerve thee, I confute a good profeſſion with a bad converſation. Thus thy children count ſin to be the greateſt ſmart in ſin, as being more ſenſible of the wound they therein give to the glory of God, then of all the ſtripes that man may lay upon them for puniſhment.

XXIV.

Lord,

I Read, that when my Saviour diſpoſſeſſed the Mans † Son of a Devil, he enjoyned the evil Spirit *to come out of him, and enter no more into him.* But I find, that when my Saviour himſelf was tempted of † *Satan*, *The Devil departed from him for a ſeaſon.* Retreating, as it ſeeems, with mind to return. How came it to paſſe, Lord, that he who expell'd him finally out of others, did not propell him ſo from himſelf? Sure, it doth not follow, that becauſe he did not, he could not do it. Or that he was leſſe able to help himſelf, becauſe he was more charitable to relieve others. No, I ſee my Saviour was pleaſed to ſhew himſelf a God in other mens matters, and but a man in ſuch caſes, wherein he himſelf was concerned. Being contented ſtill to be tempted by Satan, that his ſufferings for us, might cauſe our conquering through him.

† Mark 9. 25.

† Luke 4. 13.

XXV.

XXV.

Lord,

2 Tim. 3. 8. *Annes* and *Iambres* the Apes of *Moſes* and *Aaron*, imitated them in turning their Rods into Serpents: onely here was the difference; *Aarons* Rod devoured their Rods. That which was ſolid and ſubſtantial laſted, when that which was ſleight and but ſeeming, vaniſhed away. Thus an active Fancy in all outward expreſſions may imitate a lively Faith. For matter of Language, there is nothing what Grace doth Do but Wit can Act. Onely the difference appears in the continuance; Wit is but for fits and flaſhes, Grace holds out, and is laſting: And, good Lord, of thy goodneſſe, give it to every one that truly deſires it.

Exo. 7. 11, 12.

HISTO-

HISTORICAL APPLICATIONS.

I.

THE *English* Ambassadour some years since, prevailed so far with the *Turkish* Emperour, as to perswade him to hear some of our *English* Musick, from which (as from other Liberall Sciences) both he and his Nation were naturally averse. But it happened that the Musicians were so long in tuning their Instruments, that the great *Turk* distasting their Tediousnesse, went away in discontent, before their Musick began. I am afraid, that the Differences and Dissentions betwixt Christian Churches, (being so long in reconciling their Discords) will breed in Pagans such a dis-relish of our Reli-

gion, as they will not be invited to attend thereunto.

II.

A *Sybill* came to *Tarquinius Superbus* King of *Rome*, and † offered to sell unto him three Tomes of her Oracles: But he, counting the price too high, refused to buy them: Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same rate, he refused again, counting her little better then frantick. Thereupon she burns the second Tome. And peremptorily asked him, whether he would give the summ demanded for them all three, for the one Tome remaining, Otherwise she would burn that also, and he would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers advise them, ‡ *to redeem their time.* But men conceive the Rate they must give

† *Vid. Varro Solinus Plinius Halicar. &c*

‡ Eph. 5. 16.

to

to be unreasonable, because it will cost them the Renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is consumed in the fire of wantonness. Again, Ministers counsel men to redeem the remaining Volumes of their Life. They are but derided at for their pains. And Mans Estate is also cast away in the smoak of Vanity. But Preachers ought to presse peremptorily on Old people, to redeem, now or never, the last Volume of their Life. Here is the difference: the *Sybill* still demanded, but the same rate for the remaining Book; But aged Folk (because of their custome in sinning) will find it harder and dearer, to redeem this, the last Volume, than if they had been Chapmen for all the three at the first.

III.

IN *Merionith* shire in * *Wales* there be many Mountains; whose hanging Tops come so close together, that shephards, sitting on several Mountains, may audibly discourse one with another. And yet they must go many Miles, before their

* Giral. due Cambrens. & Camd. The description of that Shire.

their Bodies can meet together, by reason of the vast hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament at *London*, seem very near agreed, in their generall and publick Professions; Both are for the *Protestant Religion*; Can they draw nearer? Both are for the *Priviledges of Parliament*; Can they come closer? Both are for the *Libertie of the Subject*; Can they meet evener? And yet, alas! there is a great Gulph, and vast distance betwixt them, which our sins have made, and God grant that our Sorrow may seasonably make it up again.

IV.

WHen *John* King of *France* had Communicated the Order of the Knighthood of the *Starr*, to some of his Guard, men of mean Birth and Extraction, the Nobility ever after disdained to be admitted into that Degree, and so that Order in *France* was extinguished. Seeing that now adayes, drinking, and swearing, and wantonnesse, are grown frequent, even with base beggarly peo-

people; it is high time for men of Honour, who consult with their credit, to desist from such sins. Not that I would have Noble-men invent new Vices, to be in fashion with themselves alone; but forsake old sins, grown common with the meanest of people.

V.

LOng was this Land wasted with Civil War, betwixt the two Houses of *York* and *Lancaster*, till the *Red Rose* became White with the Bloud it had lost, and the *White Rose* Red, with the Bloud it had shed. At last, they were united in a happy Marriage, and their joynt-Titles are twisted together in our Gracious Sovereign. Thus there hath been a great difference betwixt learned men, wherein *the Dominion over the Creature is founded*. Some putting it in Nature; others placing it in Grace. But the true Servants of God have an unquestioned Right thereunto; seeing both Nature and Grace, the first and second *Adam*, Creation and Regeneration are contained in them. Hence their claim

is so clear, their Title is so sure, ignorance cannot doubt it, Impudence dares not deny it.

VI.

THe *Roman* Senatours conspired against *Iulius Cæsar* to kill him: That very next morning, *Artemidorus*, * *Cæsars* friend, delivered him a Paper, (desiring him to peruse it,) wherein the whole Plot was discovered: But *Cæsar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketted the Paper among other Petitions, as unconcerned therein, & so going to the Senate-house, was slain. The World, Flesh, and Devil have a Design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the Conspiracy is revealed. *But who hath believed our report?* Most men are so busie about worldly delights, they are not at leisure to listen to us, or read the Letter, but thus, alas, run head-long to their own Ruine and Destruction.

* Plut. in Jul. Cæsar.

VII.

VII.

IT is reported of *Philip* the second King of *Spain*, That beſieging the Town of S^t *Quintine*, & being to make a breach, he was forced, with his Cannon to batter down a ſmall Chappell on the Wall, dedicated to S. *Laurence*. In reparation to which Saint, he afterwards built & conſecrated unto him, that famous Chappell in the *Eſcurial* in *Spain*, for workmanſhip, one of the Wonders of the World. How many Churches and Chappels of the God of Saint *Laurence*, have been laid waſt in *England*, by this wofull War? And which is more, (and more to be lamented) how many living Temples of the Holy Ghoſt, Chriſtian people, have therein been cauſleſly and cruelly deſtroyed? How ſhall our Nation be ever able to make recompence for it? God of his goodneſſe forgive us that Debt, which we of ourſelves are not able to ſatisfie.

VIII.

IN the dayes of King † *Edward* the ſixth, the Lord Protectour

† *Sir John Heywood in the life of Edward the 6.*

march'd with a powerfull Army into *Scotland*, to demand their young Queen *Mary* in Marriage to our King, according to their promiſes. The *Scotch* refuſing to do it, were beaten by the *English* in *Muſleborough* fight. One demanding of a *Scottiſh* Lord (taken Priſoner in the Battel) Now Sir, how do you like our Kings Marriage with your Queen? *I alwaies* (quoth he) *did like the Marriage, but I do not like the wooing, that you ſhould fetch a Bride with Fire and Sword.* It is not enough for men to propound pious Projects to themſelves, if they go about by indirect courſes to compaſſe them. Gods own work muſt be done by Gods own wayes. Otherwiſe we can take no comfort in obtaining the end, if we cannot juſtifie the means uſed thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, gueſſing the greatneſſe of other Kings by his own, ſent a Native hither, who underſtood *English*, commanding him to ſcore upon a long Cane (given him of purpoſe to

to be his Regiſter) the number of *English men*, that thereby his Maſter might know the ſtrength of this our Nation. Landing at *Plimouth*, a populous place, (and which he miſtooke for all *England*) he had no leiſure to eat, for notching up the men he met. At *Exeter*, the difficulty of his Task was increaſed; coming at laſt to *London* (that Forreſt of people) he brake his Cane in pieces, perceiving the impoſſibility of his employment. Some may conceive that they can reckon up the ſins they commit in one day. Perchance they may make hard ſhifts to ſum up their notorious ill deeds. More difficulty it is, to ſcore up their wicked words. But O how infinite are their ide thoughts! High Time then to leave off counting, and cry out with † *David*, *Who can tell how of the offendeth? Lord, cleanſe me from my ſecret ſins.* †Pſalm. 19. 12.

X.

Martin de Golin, Maſter of the *Teutonick* Order, was taken Priſoner by the *Prußians*, and delivered bound, to be beheaded. But Aſtanſ. Coſmog. Book 3. p. 878.

he perſwaded his Executioner (who had him alone) firſt to take off his coſtly Clothes, which otherwiſe would be ſpoiled with the ſprinkling of his bloud. Now the Priſoner, being partly unbound to be uncloth'd, and finding his arms ſomewhat looſened, ſtrake the Executioner to the ground, killed him afterwards with his own Sword, and ſo regained both his Life and Liberty *Chriſt hath overcome the World*, and delivered it to us, to deſtroy it. But we are all *Achans* by Nature, and the *Babylonish* Garment is a bait for our Covetouſneſſe. Whileſt therefore we ſeek to take Plunder of this Worlds Wardrobe, we let go the Maſtery we had formerly of it. And too often, that which Chriſts Paſſion made our Captive, our Folly makes our Conqueror.

*Joh. 16. 33.

XI.

I Read, how Pope *Pius* the fourth, had a great ſhip, richly loaden, landed at *Sandwich* in *Kent*, where it ſuddenly ſunk, and ſo, with the Sands, choaked up the Harbour, that ever ſince that place hath been deprived

*Camb. Brit. in Kent

prived of the benefit thereof. I see that happiness doth not alwayes attend the adventures of his Holiness. Would he had carried away his ship, and left us our Harbour. May his Spiritual Merchandise never come more into this Island, but rather sink in *Tyber*, then sail thus far, bringing so small good, and so great Annoyance. Sure he is not so happy in opening the doores of heaven, as he is unhappy to obstruct Havens on Earth.

XII.

JEfferie Arch-bishop of *York*, and base son to King *Henrie* the second, used proudly to protest *by his faith and the Royaltie of the King his Father.* To whom one said, *You may sometimes, Sir, as well remember what was the honestie of your mother.* Good men when puffed up with pride, for their heavenly extraction, and paternal descent, how they are Gods Sons by Adoption, may seasonably call to mind, the corruption which they carry about them. * *I have said to the Worm, thou art my Mother,* and this consideration will temper their Souls with humility. *Gualt. Mapes de nugis Curialium.* *Iohn. 17. 14.

XIII.

XIII.

I Could not but ſigh, and ſmile at the ſimplicity of a Native *American*, ſent by a *Spaniard* his maſter, with a Basket of Figs, and a Letter, (wherein the Figs were mentioned) to carry them both to one of his Maſters Friends. By the way, this Meſſenger eat up the Figs, but delivered the Letter, whereby his deed was diſcovered, and he ſoundly puniſhed. Being ſent a ſecond time on the like Meſſage, he firſt took the Letter (which he conceived had Eyes as well as a Tongue) and hid it in the Ground, ſitting himſelf on the place where he put it; and then ſecurely fell to feed on his Figs, preſuming that that Paper which ſaw nothing, could tell nothing. Then taking it again out of the Ground, he delivered it to his Maſters Friend, whereby his Fault was perceiv'd, and he worſe beaten then before. Men conceive they can manage their ſins with ſecrecy; but they carry about them a Letter, or Book rather, written by Gods Finger, their * *conſcience* bearing witneſſe to all their actions,

* Rom. 2. 15.

actions. But ſinners being often detected and accuſed, hereby grow wary at laſt, and to prevent this ſpeaking-paper for telling any Tales, do ſmother, ſtifle, and ſuppreſſe it, when they go about the Committing of any Wickedneſſe. Yet conſcience, (though buried for a time in ſilence) hath afterwards a Reſurrection, and diſcovers all to their greater ſhame, and heavier Puniſhment.

XIV.

John Courcie, Earl of *Vlſter* in *Ireland*, endeavoured fifteen ſeveral Times to ſail over thither, and ſo often was beaten back again with bad weather; At laſt he expoſtulated his caſe with God in a † Viſion, complaining of hard meaſure, That having built and repaired ſo many Monaſteries to God and his Saints, he ſhould have ſo bad ſucceſs. It was anſwered him, That this was but his juſt puniſhment, becauſe he had formerly put out the Image of the * Trinity, out of the Cathedrall

† *Ann. Hibern. in Ann.* 1204. & *Cambdens Brit.* p. 797.

* Lawfully I preſume to apply a Popiſh Viſion, to confute a Popiſh practice.

Church

Church of *Down*, and placed the Picture of S^t *Patrick* in the room thereof. Surely, God will not hold them guiltleſſe, who juſtle him out of his Temple, and give to Saints that adoration, due onely to his divine Majeſty.

XV.

THe *Lybians* kept all Women in common. But when a child was born, they uſed to ſend it to that man to maintain (as Father thereof) whom the Infant moſt reſembled in his complexion; Satan and my ſinfull nature enter-common in my Soul, in the cauſing of wicked thoughts. The Sons by their faces ſpeak their Sires, proud, wanton, covetous, envious, idle thoughts, I muſt own to come from my ſelf. God forgive me, it is vain to deny it, thoſe children are ſo like to their Father. But as for ſome hideous horrible thoughts, ſuch as I ſtart at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) ſo that they ſmell of Hells Brimſtone about them: Theſe fall to Satans Lot to father them. The ſwarthy blackneſſe of their complexion

plexion plainly shewes who begat them; not being of mine Extraction, but his Injection.

XVI.

Marcus Manilius deserved exceedingly well of the *Roman* State, having valiantly defended their *Capitol*. But afterward, falling into disfavour with the people, he was condemned to death However the people would not be so unthankfull as to suffer him to be executed in any place, from whence the *Capitol* might be beheld. For the prospect thereof prompted them with fresh remembrance of his former merits. At last, they found a low place, in the *Petiline Grove*, by the *River-gate*, where no Pinacle of the *Capitol* could be perceived, & there he was put to death. We may admire how men can find in their hearts to sin against God. For we can find no one place in the whole world, which is not mark'd with a signal Character of his mercy unto us. It was said properly of the *Iewes*, but it is not untrue of all Christians, that they are Gods Vine-yard. *And God fenced it, and gathered out the stones* Matth 5. 2.

Livius l. 6. 20

Stones thereof, and planted it with the choiceſt Vine, and built a Tower in the middeſt thereof, and alſo digged a Wine-preſs therein: which way can men look, and not have their eyes met with the Remembrance of Gods favours unto them? Look about the Vine-yard; *it is fenced*; look without it, *the ſtones are caſt out*; look within it, *it is planted with the choiceſt Vine*; look above it, *A Tower is built in the middeſt thereof*; look beneath it, *A Wine-preſs is digged*. It is impoſſible for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man! And as there is no place, ſo there is no time for us to ſin, without being at that inſtant beholden to him; We owe to him that *We are*, even when we are Rebellious againſt him.

XVII.

A Duel was to be fought, by conſent of both † Kings, betwixt an *Engliſh*, and a *French* Lord. The aforeſaid *John Courcie* Earl of *Vlſter*, was choſen Champion for the *Engliſh*: A man of great ſtomach and ſtrength, but lately much weakened by

† *Ann. Hiber. in An. 1204. & Camb. Brit. p. 797.*

by long imprisonment. Wherefore to prepare himself before-hand, the King allowed him what plenty and variety of meat he was pleased to eat. But the *Monsieur* (who was to encounter him) hearing what great quantity of victuals *Courtie* did daily devour, and thence collecting his unusuall strength, out of fear, refused to fight with him. If by the Standard of their Cups, and measure of their drinking, one might duly infer Souldiers strength by rules of proportion, most vast and valiant Atchievements may justly be expected from some Gallants of these Times.

XVIII.

I Have heard that the Brook near *Lutterworth* in *Leicestershire*, into which the Ashes of the burnt Bones of *Wiekliff* were cast, never since doth drown the Medow about it. Papists expound this to be, because God was well pleased with the sacrifice of the ashes of such an Heretick. Protestants ascribe it rather to proceed from the Virtue of the dust of such a Reverend Martyr. I see 'tis *a case for a Friend.* Such accidents signifie

signifie nothing in themselves but according to the pleasure of Interpreters. Give me such solid Reasons, whereon I may rest and rely. *Solomon saith, *The words of the wise are like Nails, fastned by the Masters of the Assemblie.* A Nail is firm, and will hold driving in, and will hold driven in. Send me such Arguments. As for these Waxen Topical devises, I shall never think worse or better of any Religion for their sake.

*Eccl. 12. 11.

XIX.

†Plutarch in the life of Alexander the Great.

ALexander the † Great, when a Child, was checked by his Governour *Leonidas*, for being over-profuse in spending Perfumes; because on a day, being to sacrifice to the Gods, he took both his hands full of *Frank-incense*, and cast it into the fire: But afterwards, being a man, he conquered the countrey of *Judea*, (the Fountain, whence such spices did flow) he sent *Leonidas* a Present of five hundred Talents weight of *Frank-incense*, to shew him how his former Prodigality, made him thrive the better in successe, and to advise him to be no more niggardly in Divine

vine Service. Thus *they that ſow plentifully ſhall reap plentifully*, I ſee there is no ſuch way to have a large heart, as to have a large heart. The free giving of the branches of our preſent eſtate to God, is the readieſt means to have the Root increaſed for the future.

XX.

THe Poets fable, that this was one of the Labours impoſed on *Hercules*, to make clean the *Augean* Stable, or ſtall rather. For therein (they ſaid) were kept three thouſand Kine, and it had not been cleanſed for thirty years together. But *Hercules*, by letting the River *Alpheus* into it, did that with eaſe, which before was conceived impoſſible. This Stall, is the pure Emblem of my impure Soul, which hath been defiled with millions of ſins, for more than thirty years together. Oh that I might by a lively faith, and unfeigned Repentance, let the ſtream of that Fountain into my Soul, *which is opened for Judah and Jeruſalem*. It is impoſſible by all my pains to purge out my uncleanneſſe; which is

is quickly done by the rivulet of the Bloud of my Saviour.

XXI.

THe *Venetians* ſhewed the Treaſure of their ſtate, being in many great Coffers, full of Gold and Silver, to the *Spanish* Ambaſſadour. But the Ambaſſadour peeping under the bottome of thoſe Coffers, demanded, whether that their Treaſure did daily grow, and had a Root, *For ſuch* (ſaith he) *my Maſters Treaſure hath*, meaning both the *Indies*. Many men have attained to a great height of piety, to be very abundant and rich therein; but all theirs is but a Ciſtern, not Fountain of grace, onely Gods goodneſſe hath a ſpring of it ſelf in it ſelf.

XXII.

THe * *Sidonian* Servants agreed amongſt themſelves, to chuſe him to be their King, who that morning ſhould firſt ſee the Sun. Whileſt all others were gazing on the Eaſt, one alone look'd on the Weſt; ſome admired, more mock'd him, as if he look'd

* *Iuſt. lib. 18. p. 165.*

look'd on the Feet, there to find the eye of the Face. But he first of all discovered the light of the Sun shining on the tops of houses: God is seen sooner, easier, clearer, in his operations, than in his Essence. Best beheld by Reflection in his Creatures. *For the invisible things of him, from the Creation of the † World, are clearly seen, being understood by the things that are made.* *Rom. 1. 20.

XXIII.

AN *Italian* Prince, as much delighted with the person, as grieved with the prodigality of his eldest Son, commanded his Steward to deliver him no more money, but what the young Prince should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but (because there was no remedy) he set himself to task, and being greatly tyred with telling a small summe, he brake off in this consideration. *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult*

to get it? Men may commit sin presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall acounting them? And if so hard truly to summ their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their pardon?

XXIV.

I Know the Village in *Cambridgeshire*, * where there was a Crosse, full of Imagery; Some of the Images were such, as that people, uot foolishly factious, but judiciously conscientious, took just exception at them: hard by, the Youths of the Town erected a May-pole, and to make it of Proof against any that should endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent Winde happened to blow it down, which falling on the Crosse, dashed it to pieces. It is possible, what is counted profaneneſſe, may accidentally correct superstition. But I could heartily wish that all pretenders

* Cottenham

to

to Reformation, would first labour to be good themselves, before they go about the mending of others.

XXV.

I Read, that *Ægæus* the Father of *Theseus*, hid a sword and a pair of shooes under a great stone, and left word with his Wife, (whom he left with child) that when the Son, she should bear, was able to take up that stone, weild that sword, and wear those shooes, then he should send him to him: For by these signs, he would own him for his own Son. Christ hath left in the custody of the Church our Mother, the sword of the Spirit, and the shooes of a Christian conversation, the same which he once wore himself, and they must fit our feet, yea, and we must take up the weight of many heavy Crosses, before we can come at them; but when we shall appear before our heavenly Father, bringing these Tokens with us, then, and not before, he will acknowledge us to be no bastards, but his true born Children.

* *Plutarch in Theseus.*

MIXT CONTEMPLATIONS.

I.

When I look on a leaden Bullet, therein I can read both Gods Mercy, and Mans Malice. Gods Mercy, whose Providence foreseeing that men of Lead would *make instruments of cruelty*, did give that Mettall a medicinal Virtue; As it hurts, so it also heals; and a Bullet sent in by mans hatred into a fleshy, and no vital part, will (with ordinary Care and Curing) out of a natural Charity, work it's own way out. But Oh! how deviliſh were those men, who, to fruſtrate and defeat his Goodneſſe, and to countermand the healing power of Lead, first found the Champing and Impoyſoning of Bullets! Fools, who account themſelves honoured with the ſhamefull Title of being the *Inventors of evil*

* Rom 1. 30. † *Things*, endeavouring to out-infinit Gods kindneſſe, with their crueky.

II.

I Have heard ſome men (rather cauſleſly captios, then judicially criticall) cavill at Grammarians, for calling ſome Conjunctions, *Diſjunctive*, as if this were a flat Contradiction, Whereas indeed, the ſame particle may conjoyn words, and yet disjoyn the ſenſe. But alaſs, how ſad is the preſent condition of Chriſtians, who have a *Communion*, *diſ-uniting* the Lords Supper! ordained by our Saviour to conjoyn our Affections, hath diſ-joyned our Judgement. Yea, it is to be feared, leaſt our long Quarrells about the *manner of his Preſence*, cauſe the matter of his Abſence, for our want of Charity to receive him.

III.

I Have obſerved, that Children, when they firſt put on new ſhooes, are very curious to keep them cleam. Scarce will they ſet their foot on the ground, for fear to dirty the ſoles of their

their ſhooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day they will trample with the ſame ſhooes in the mire up to the Ancles. Alaſs, Childrens play is our earneſt. On that day wherein we receive the *Sacrament*, we are often over preciſe, ſcrupling to ſay, or do, thoſe things which lawfully we may. But we, who are more then curious that day, are not ſo much as carefull the next. And too often, (what ſhall I ſay) go on in ſin, up to the Ancles, yea, our ſins * *go over our heads.* * Pſal. 38. 4.

IV.

I Know ſome men very deſirous to ſee the Devil, becauſe they conceive ſuch an Apparition would be a Confirmation of their Faith. For then, by the Logick of Oppoſitors, they would conclude, there is a God, becauſe there is a Devil. Thus they will not believe there is a Heaven, except Hell it ſelf will be depoſed for a Witneſſe thereof. Surely ſuch mens wiſhes are vain, and hearts are wicked: for if they will not believe, having *Moſes* and the Prophets, and

the Apostles, they will not believe, no, if the Devil from Hell appears unto them, such Apparitions were never ordained by God, as the means of faith. Besides, Satan will never shew himself, but to his own advantage. If as a Devil, to fright them; if as an Angel of Light, to flatter them, however, to hurt them. For my part, I never desire to see him. And O! (if it were possible) that I might never feel him in his Motions, and Temptations! I say, let me never see him, till the Day of Judgement, where he shall stand arreigned at the Bar, and Gods Majesty sit Judge at the Bench, ready to condemn him.

V.

I Observe, that Antiquaries, such as prize skill above profit, (as being rather curious, than covetous) do prefer the Brass Coyns of the Roman Emperours, before those in Gold and Silver, Because there is much falsehood and forgery daily detected, (and more suspected) in Gold and Silver Meddals, as being commonly cast and counterfeited, whereas Brass Coyns

Coyns, are presumed upon, as true and ancient; because it will not quit cost for any to counterfeit them. Plain dealing Lord, what I want in wealth, may I have in sincerity. I care not how mean Mettall my Estate be of, if my soul have the true stamp, really impressed with the unfeigned Image of the King of Heaven.

VI.

LOoking on the Chappel of King *Henry* the seventh, in *Westminster*, (God grant I may once again see it with the Saint that belongs to it, our Sovereign, there in a well-conditioned Peace) I say looking on the out-side of the Chappel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shaddowed with mean Houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a Structure needed no base Buildings about it as foils to set it off. Rather this Chappel may passe for the Emblem of a great worth, living in a private way. How is he pleased with his own Obscurity, whilest others of lesse desert make

greater ſhew? And whileſt proud people ſtretch out their plumes in oſtentation, he uſeth their vanity for his ſhelter; more pleaſed to have worth, then to have others take notice of it.

VII.

THe Mariners at ſea count it the ſweeteſt perfume, when the water in the Keel of their Ship doth ſtink. For hence they conclude, that it is but little, and long ſince leak'd in; but it is wofull with them, when the water is felt, before it is ſmelt, as freſh flowing in upon them in abundance. It is the beſt ſavour in a Chriſtian Soul, when his ſins are loathſom and offenſive unto him. An happy token, that there hath not been of late in him any inſenſible ſupply of hainous offences, becauſe his ſtale ſins, are ſtill his new and daily ſorrow.

VIII.

I Have ſometimes conſidered, in what troubleſome caſe is that Chamberlain in an Inn, who being but

but one, is to give attendance to many Guests. For suppose them all in one chamber, yet if one shall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up stairs, and another to go down stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my soul, by Nature; Not onely a servant, but a slave to sin. Pride calls me to the Window, Gluttony to the Table, Wantonnesse to the Bed, Laziness to the Chimney, Ambition commands me to go up stairs, and covetousnesse to come down, Vices I see are as well contrary to themselves as to Virtue. Free me, Lord, from this distracted case, fetch me from being sins servant, to be thine, whose *Service is perfect freedom*, for thou art but one, and ever the same; and always injoyns commands agreeable to themselves, thy glory, and my good.

IX.

I Have observed, that Towns, which have been casually burnt, have been built again more beautifull then before: Mud walls, afterwards made of Stone; and Roofs, formerly but thatch't, after advanced to be tiled. †1 Pet. 4. 12. The † Apostles tells me, *That I must not think strange concerning the fiery triall which is to happen unto me.* May I likewise prove improved by it. Let my renewed Soul which grows out of the Ashes of the *old man*, be a more firm Fabrick, and strong structure; So shall affliction be my advantage.

X.

Matt. 6. 3. OUr Saviour saith, * *When thou doest Alms, let not thy left hand know, what thy right hand doth.* Yet one may generally observe, that Alms-houses are commonly built by *High-way-sides*, the ready Road to ostentation. However, far be it from me, to make bad Comments on their Bounty: I rather interpret it, that they place those Houses so publickly, there-

thereby, not to gain applause, but imitation. Yea, let those, who will plant pious works, have the liberty to chuse their own ground. Especially in this Age, wherein we are likely, neither in By-wayes or *High-wayes* to have any works of mercy, till the whole Kingdom be speedily turned into one great Hospital, and Gods Charity onely able to relieve us.

XI.

HOw wrangling and litigious were we in the time of Peace? How many Actions were created of nothing? Suits we had commenced about a mouthfull of Grass, or a handfull of Hey. Now he, who formerly would sue his Neighbour for *Pedibus ambulando*, can behold his whole field lying wast, and must be content. We see our Goods taken from us, and dare say nothing, not so much as seeking any legal redresse, because certain not to find it: May we be restored in due time to our former Properties, but not to our former Rievishnesse. And when Law shall be againawaked (or rather revived) let

us expresse our thanks to God for so great a gift, by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly, to right our selves in matters of moment.

XII.

ALmost twenty years since I heard a profane Jest, and still remember it. How many pious passages of far later date, have I forgotten? It seems my soul is like a filthy Pond, wherein Fish die soon, and Frogs live long. Lord, raze this profane Jest out of my memorie. Leave not a Letter thereof behind, least my Corruption (an apt Scholar) ghess it out again; and be pleased to write some pious Meditations in the place thereof. And grant, Lord, that for the time to come (because such bad Guests are easier kept out) that I may be carefull, not to admit what I find so difficult to expell.

III.

I Perceive there is in the world a good Nature, falsly so called, as being

being nothing else but a facile and flexible *Disposition*, Wax for every Impression. What others are so bold to beg, they are so bashfull as not to deny. Such *Osiers* can never make Beams to bear Stresse in Church and State. If this be *good Nature*, let me always be a Clown: If this be *good fellowship*, let me always be a Churl. Give me to set a sturdy *Porter* before my soul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a Friend to all, and the worst *Foe to himself*.

XIV.

Ha, is the *Interjection* of Laughter. *Ah*, is an *Interjection* of Sorrow. The difference betwixt them very small, as consisting onely in the Transposition of what is no substantial Letter, but a bare Aspiration. How quickly in the Age of a minute, in the very turning of a breath, is our Mirth changed into Mourning.

XV.

XV.

I Have a great Friend, whom I indeavour and desire to please, but hitherto all in vain. The more I seek the further off I am from finding his favour. Whence comes this miscarriage? Are not my Applications to man, more frequent then my addresses to my Maker? Do I not love his smiles more then I fear Heavens frowns? I confesse to my shame, that sometimes his anger hath grieved me more then my sins. Hereafter, by thy assistance, I will labour to approve my wayes in Gods presence; so shall I ever have, or not need his friendship, and either please him with more ease, or displease him with lesse danger.

XVI

THis Nation is scourged with a wasting War. Our sins were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the calamities of my Countrey. Had I poised my self so politickly betwixt

twixt both parties, that I had suffered from neither, yet could I have took no contentment in my safe escaping. For why should I, equally ingaged with others in sinning, be exempted above them from the punishment? And seeing the bitter cup, which my Brethren have pledg'd to passe by me, I should fear it should be filled again, and returned double for me to drink it. Yea, I should expect, that I were reserved alone, for a greater shame and sorrow. It is therefore some comfort I draw in the same Yoak with my Neighbours, and with them jointly bear the burthen, which our sins jointly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confesse my bosom sins unto God, I have been loath to speak them aloud: fearing (though no man could, yet) that the devil would over-hear me, and make use of my words against me. It being probable, that when I have discovered the weakest part of my Soul, he would assault me there. Yet, since

since I have considered, that therein I shall tell Satan no News, which he knew not before. surely I have not managed my *secret sins* with such privacy, but that he, from some circumstances, collected what they were. Though the fire was within, he saw some smoak without. Wherefore for the future, I am resolved, to acknowledge my darling faults, though alone, yet aloud; That the Devil who rejoyced in partly knowing of my sins, may be grieved more by hearing the expression of my sorrow. As for my advantage he may make from my confession, this comforts me. Gods goodnesse in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the midst of my Morning Prayers, I had a good meditation, which since I have forgotten. Thus much I remember of it, that it was pious in it self, but not proper for that time. For it took much from my devotion, and added nothing to my Instruction, and my soul, not able to intend two things at once, abated of

of it's fervency in praying. Thus snatching at two Imployments, I held neither well. sure this Meditation came not from him, who is the God of Order, He useth to fasten all his Nails, and not to drive out one with another. If the same meditation return again, when I have leisure and room to receive it, I will say it is of his sending, who so mustereth and marshalleth all good actions that like the Souldiers in his Army, mentioned in the † Prophet, *They shall not thrust one another, they shall not walk every one in his own path.* † Joel. 2. 8.

XIX.

WHen I go speedily in any action, Lord, give me to call my soul to an account. It is a shrewd suspition that my *Bowl* runs downhill, because it runs so fast. And Lord, when I go in an unlawfull way, start some Rubs to stop me, let my Foot slip or stumble. And give me the grace to understand the Language of the lets thou throwest in my way. Thou hast promised, * *I will hedge up thy way*: Lord, be pleased to make the Hedge high enough * Hosea 2. 8.

nough, and thick enough, that if I be so made, as to adventure to climb over it, I may not onely soundly rake my Clothes, but rend my flesh; yea, let me rather be caught, and stick in the Hedge, then breaking in through it, fall on the other side into the deep Ditch of eternal Damnation.

XX.

COming hastily into a Chamber, I had almost thrown down a Chrystall Hour-glasse: Fear, least I had, made me grieve, as if I had broken it: But alass, how much precious time have I cast away, without any Regret! The Hour-glass was but Chrystall, each Hour a Pearl; that but like to be broken, this lost our-right; that but casually, this done wilfully. A better Hour-glass might be bought: but time lost once, lost ever. Thus we grieve more for Toys then for Treasure. Lord, give me an *Hour-glass*, not to be by me, but to be in me. *Teach me to number my daies.* An Hour-glass, to turn me, *That I may apply my heart to wisdom.*

XXI.

WHen a Childe, I loved to look on the Pictures in the *Book of Martyrs*. I thought that there the Martyrs at the Stake seemed like the three Children in the fiery †Fornace, ever since I had known them there, *not one hair of their Head was burnt, nor any smell of the fire singeing of their clothes.* This made me think Martyrdome was nothing, But Oh! though *the Lion be painted fiercer then he is*, the fire is far fiercer then it is painted. Thus it is easie for one to endure an affliction, as he limns it out in his own fancy, and represents it to himself but in a bare Speculation. But when it is brought indeed, and laid home to us, there must be a Man, yea, there must be God to assist the Man to undergo it. †Dan. 3.27.

XXI.

TRavelling on the *Plain*, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury* Steeple many miles off: Coming to

to a declivity, I loſt the ſight thereof. But climbing up to the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and loſt it, till at laſt, I came ſafely to it, and took my lodging near it. It fareth thus with us whileſt we are warfaring to *Heaven*, mounted on the * *Piſgat* Top of ſome good Meditation, we get a glimps of our Celeſtial *Canaan*. But when, either on the Flat of an ordinary temper, or in the fall of ſome extraordinary Temptation, we loſe the view thereof. Thus in the ſight of our Soul, Heaven is diſcovered, covered, and recovered, till though late, at laſt, though ſlowly ſurely we arrive at the Haven of our happineſſe.

*Deut. 32.

XXIII.

Lord,

I Find my ſelf in the *Latitude* of *Feaver*. I am neither well, nor ill. Not ſo well, that I have any mind to be merry with my Friends; nor ſo ill, that my Friends have any cauſe to condole with me. I am a *Probationer* in point of my health. As I ſhall behave my ſelf, ſo I may be either expelled out of it, or admitted

mitted into it. Lord, let my distemper stop here, and go no further. Shoot not thy *Murthering Pieces* against that Clay Castle, which surrendereth it self at thy first Summons. *O spare me a little that I may recover my strength.* I beg not to be forgiven, but to be forborn my *Debt to Nature.* And I onely do *crave time*, for a while, till I be better fitted, and furnished to pay it.

XXIV.

IT seemed strange to me when I was told, that *Aqua vitæ* (which restores life to others) should it self be made of the droppings of dead Beer. And that *strong waters* should be extracted out of the Dregs (almost) of small beer. Surely many other excellent Ingredients, must concur, and much Art must be used in the Distillation. Despair not then, O my soul! No Extraction is impossible, where the Chymist is infinite. He that is *All in All*, can produce any thing, out of any thing. And he can make my soul, which by Nature is *setled on her* * *Lees*; and *Dead in sin*, to be quickned by the

* Zeph. 1. 12.

In-

Infusion of his Grace, and purified into a pious disposition.

XXV.

HOw easie is Pen and paper-piety, for one to write religiously? I will not say, it costeth nothing; but it is far cheaper to work one's Head, then one's Heart to goodnesse. Some perchance, may ghess me to be good, by my writings, and so I shall deceive my Reader. But if I do not desire to be good, I most of all deceive myself. I can make an hundred Meditations, sooner then subdue the least sin in my soul. Yea, I was once in the mind, never to write more; for fear least my writings at the last day prove Records against me. And yet why should I not write? that by reading my own Book, the disproportion betwixt my lines and my life may make me bluth my self (if not into goodness) into less badness then I would do otherwise. That so my writings may condemn me, and make me to condemn my self, that so God may be moved to acquit me.

FINIS.

A





GOOD THOUGHTS IN WORSE TIMES.

Consisting of

- *Personal Meditations.*
- *Scripture Observations.*
- *Meditations on the Times.*
- *Meditations on all kind of Prayers.*
- *Occasionall Meditations.*

By Thomas Fuller, *B.D.*



LONDON,
Printed by R. D. for *J. Williams* at the Crown in S. *Pauls* Church-yard. 1657.



TO THE CHRISTIAN READER.

WHen I read the *deſcription of the Tumult in* Epheſus. Acts 9, 32. (*wherein they would have their* Diana *to be* Iure Divino, that it fell down from *Iupiter*) *it appears to me the too Methodical character of our preſent confuſions.* Some therefore cryed one thing, and ſome another, for the aſſembly was confuſed, and the more part knew not wherefore they were come together. *O the Diſtractions of our Age? and how many thouſands know as little why the Sword was drawn, as when it will be ſheathed. Indeed,* (*thanks be to God*) *we haue no*

more house-burnings, but many heart-burnings: & though outward bleeding be stanched, it is to be feared that the broken vein *bleeds inwards, which is more dangerous.*

This being our sad condition, I perceive controversal Writings (sounding some what of Drûs *&* Trumpets,*) do but make the wound the wider. Meditations are like the* Ministrel* *the Prophet called for, to pacifie his mind discomposed* 2 King. 3 15. *passiõ, which moved me to adventure on this Treatise, as the most innocent and inoffensive manner of writing.*

I confes a Volume of another Subject, and a larger Size, is expected from me. But *in* London *I have learnt the difference, betwixt down right* breaking, *and* craving time *of their Creditours, Many sufficient Merchants though not Solvable for the present, make use of the latter, whose example I follow, And though* I *cannot pay the Principal, yet* I *desire such small*

Trea-

Treatises may be accepted; from me as Interest *or* consider ation-money, *untill I shall, Godwilling, be enabled to discharge the whole* Debt.

If any wonder that this Treatise comes Patron-less into the World, let such know, that Dedications *begin now adays to grow out of fashion. His Policy was commended by many, (& proved profitable unto himself) who instead of select God-Fathers, made all the* Congregation Witnesses *to his Child, as I invite the* World *to this my Book, requesting each one would patronise therein such parts & passages thereof, as please thē; so hoping that by several persons the whole will be protected.*

I have Christian Reader, (so far I dare go, not inquiring into thy Sire-name *of thy* Side *or* Sect) *nothing more to burthen thy Patience with. Onely I will add, that I finde our Saviour in* Tertullian *and ancient* Latine Fathers, *constantly stiled a* * *Sequestratour in*

* sequestre.

the proper notion *of the Word. For God and man being at ods, the difference was* sequestred *or referred into Christ his hand to end, and umpire it. How it fareth with thine Estate on earth* I *know not, but* I *earnestly desire, that in Heaven both thou and I may ever be under* Sequestration *in that Mediatour, for Gods glory and our good, to whose protection thou art commited by*

Thy Brother in all
Christian Offices.

THO: FULLER.

Per=

PERSONAL MEDITATIONS.

I.

Curioſitie curbed.

OFten have I thought with my ſelf, what Diſeaſe I would be beſt contented to die of. None pleaſe me. The Stone, the Cholick terible, as expected, intolerable, when felt. The Palſie is Death before Death. The Conſumption a flattering Diſeaſe, cozening men into Hope of long Life at the laſt gaſp. Some ſickneſs beſot, others enrage men, ſome are too ſwift, and others too ſlow.

If I could as eaſily decline Diſeaſes as I could diſlike them, I ſhould be immortal. But away with theſe thoughts. The *Mark* muſt not

chuſe what *Arrow* ſhall be ſhot againſt it. What God ſends I muſt, receive. May I not be ſo curious to know what weapon ſhall wound me as carefull to provide the Plaiſter of Patience againſt it. Onely thus much in general: commonly that ſickneſs ſeizeth on men, which they leaſt ſuſpect. He, that expects to be drown'd with a *Dropſie*, may be burnt with a *Feaver*, and ſhe, that fears to be ſwoln with a *Timpany*, may be ſhriveled with a *Conſumption*.

II.

Deceiv'd, not hurt.

HEaring a *Paſſin-bell*, I prayed that the *ſick man* might have, through *Chriſt*, a ſafe *Voyage* to his *long home*. Afterwards I underſtood that the party was *dead* ſome hours before; and it ſeems in ſome places of *London* the tolling of the Bell, is but a *Preface of courſe* to the ringing it out.

Bels better ſilent than thus telling lyes. What is this but giving a falſe Alarum *to mens* Devotions, *to make them to be ready armed with their*

Prayers

Prayer for the aſsiſtance of ſuch, who haue already fought the good fight, *yea, and gotten the* Conqueſt? *Not to ſay that mens Charitie herein may be ſuſpected of Superſtition in Praying for the Dead.*

However my heart thus poured out, *was not ſpilt on the ground. My Prayers too late to do him good, came ſoon enough to ſpeak my good will, What I freely tendered God fairly took, according to the integritie of my Intention. The Partie I hope is in* Abraham's, *and my* Prayers *I am ſure are returned into my* own boſom.

III.

Nor full, nor faſting

LIving in a Country Village where a Burial was a rarity, I never though of Death, it was ſo ſeldom preſented unto me. Coming to *London* where there is plenty of Funerals, (ſo that Coffins crowd one another, and Corps in the Grave juſtle for elbow-rom) I ſlight and neglect Death, becauſe grown an object ſo conſtant and common.

How foul is my ſtomach to turn all

all food into bad humours? Funerals neither few nor frequent, worke effectually upon me. *London* is a *Librarie* of *Mortalitie* Volumes of all sorts and sizes, rich, poor, infants, children, youth, men, old men daily die; I see there is more required to make a good Scholar, than onely the having of many Books: *Lord*, be thou my *Schoolmaster*, and *teach me to number my daies, that I may apply my heart unto Wisdom*

XIII

Strange and True.

13 Rev. 13, 7. I Read in the 13 *Revelation* of a Beast, one of whose *Heads was as it were wounded to Death*. I expected in the next verse, that the Beast should die, as the most probable consequence, considering:

1. It was not a scratch, but a wound.

2. Not a wound in a fleshly part, or out-limbs of the Body, but in the very Head, the Throne of reason.

3. No light wound, but in outward Apparition, (having no other Probe but S^t *Johns* Eyes to search it) it seemed *deadly*.

But

But mark what immediately follows, *and his deadly wound was healed.* Who would have suspected this inference from these premises. But is not this the lively Emblem of my natural corruption? Sometimes, I conceive that by Gods Grace I have conquered and killed, subdued and slain, maim'd and mortified the *deeds of the flesh*: never more shall I be molested or buffeted, with such a bosom sin: when, alas! by the next return, the news is, it is *revived*, and *recovered.* Thus *Tenches*, though grievously gashed, presently plaister themselves whole by that slimy and unctious humour they have in them; and thus the inherent Balsam of Badness quickly cures my corruption, not a scar to be seen. I perceive I shall never finally kill it, till first I be dead my self.

V.

Blushing to be blushed for.

A Person of great *Qualitie* was pleased to *lodge* a night in my *House.* I durst not invite him to my *Familie-Prayer*, and therefore for

that time omitted it: thereby making a breach in a good custom, and giving Satan advantage to assault. Yea, the loosening of such a Link, might have endangered the scattering of the Chain.

Bold Bashfulness, which durst offend God, whilest it did fear Man. Especially considering, that though my Guest was never so high, yet by the Laws of Hospitality, I was above him, whilest he was under my Roof. Hereafter whosoever cometh within the Doors, shall be requested to come within the Discipline of my House; If accepting my homely Diet, he will not refuse my home devotion; and sitting at my Table, will be intreated to kneel down by it.

VI.

A lash for Laziness.

SHamefull my sloath, that have deferred my Night-prayer, till I am in bed. This lying long is an improper posture for Piety. Indeed there is no contrivance of our body, but some good man in Scripture hath hanseled it with Prayer. The *Publican*

blican ſtanding, *Iob* * ſitting, *Hezekiah*, lying on his bed, * *Eliah* with his *face betwen his legs*. But of all geſtures give me St. *Pauls*; † *For this cauſe I bow my knees to the Father of my Lord Ieſus Chriſt*. Knees when they may, then they muſt be bended. * Iob 15. * 1 Kin 18. 42. † Eph. 3. 11.

I have read a Copy of a *Grant of Libertie*, from Queen *Marie* to *Henrie Ratcliff* Earl of *Suſſex*, giving him † *leave to wear a Night Cap or Coif in her Majeſties preſence*, counted a great favour becauſe of his infirmity. I know in caſe of neceſſity, God would gratiouſly accept my devotion, *bound down in a ſick dreſſing*; but now whileſt I am in perfect health, it is inexcuſable. Chriſt commanded ſome to *take up their bed*, in token of their full recovery; My lazineſs may ſuſpect. leaſt thus my *bed taking me up*, prove a preſage of my enſuing ſickneſs. But may God pardon my Idleneſs this once, I will not again offend in the ſame kinde by his grace. hereafter. † Weavers ſun Mon. P 638.

VII

VII.

Root, Branch, and Fruit.

A Poor man of Sevil in Spain, having a fair and fruitfull Pear-tree, one of the Fathers of the Inquisition desired (such Tyrants Requests are Commands) some of the fruit thereof. The poor man, not out of gladness to gratifie, but fear to offend, as if it were a sin for him to have better fruit, than his betters, (suspecting on his deniall the Tree might be made his own Rod, if not his Gallows) plucked up Tree, roots and all, and gave it unto him.

Allured with love to God, and advised by mine own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him. [a]Matt. 3. 8. with fruits, meet for repentance. Yea, let him take all, soul and body, powers, and parts, faculties, and members of both, I offer a sacrifice unto himself. Good reason, for indeed the Tree was his, before it was mine, and I give him of his own.

Besides it was doubtfull, whether the poor mans material Tree, being removed, would

would grow again. Some Plants, transplanted (especially when old) become sullen, and do not enjoy themselves, in a soil wherewith they were unacquainted. But sure I am, when I have given my self to God, the moving of my soul shall be the mending of it, he will so dresse αἴρει *and* καθαίρει *so prune and purge me,* Ioh. 15 *that I shall bring forth most fruit in my Age.*

VIII.

God speed the Plough.

I Saw in *seeds-time* an *Husband-man* at *Plough*, in a very raining day asking him the reason, why he would not rather leave off, than labour in such *foul weather*, his answer was returned me in their Country Rythm:

Sow Beans in the Mud.
And they'l come up like a wood.

This could not but minde me of *David's* expression, *They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his* sheaves with him. Psa. 12 5, 6.

These

These last five years, have been a *wet* and woefull *Seeds-time* to me, and many of my afflicted *Brethren*. Little hope have we, as yet, to come again to our own *homes*; and in a literal sense, now to *bring our sheaves*, which we see others daily to carry away, on their shoulders. But if we shall not share *in* the *former*, or *latter harvest* here on Earth, the third and last in *Heaven*, we hope undoubtedly to receive.

IX.

Cras, Cras.

GReat was the Abundance and boldness of the *Frogs* in *Egypt, which went up and came into their Bed-chambers, and beds and kneading-troughs, and very Ovens*. Strange that those *Fen-dwellers* should approch the fiery Religion; But stranger, that *Pharaoh* should be so backward to have them removed, and being demanded of *Moses* when he would have them sent away, answered, *to* * *Morrow*. He could be content with their company one night, *at bed and at board*, loth, belike,

to

‖Exod 8. 3.

‖Exod 8. 10.

to acknowledge either Gods Justice in sending, or power in remanding them, but still hoping that they casually came, and might casually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my self. What are my sins but so many *Toads*, spitting of venome and spawning of Poyson; croaking in my judgement, creeping into my will, and crawling into my affections. This I see, and suffer, and say with *Pharaoh*, to *Morow*, to morrow I will amend. Thus as the *Hebrew Tongue*, hath no proper *Present-tense*, but two *Future-tenses*, so all the performances of my reformation, are onely in promises for the time to come. Grant, *Lord*, I may seasonably drown this *Pharaoh-like* procrastination in the Sea of repentance, least it drown me in the pit of Perdition.

X.

Green when Grey.

IN *September* I ſaw a Tree bearing *Roſes*, whileſt others of the ſame kinde, round about it, were barren; demanding the cauſe of the *Gardener*, why that Tree was an exception from the rule of the reſt, this reaſon was rendered, becauſe *that* alone being *elipt cloſe* in *May*, was then hindered to ſpring and ſprout, and therefore took this advantage by itſelf, to bud in *Autumn*.

Lord, If I were curb'd and ſnipp'd in my *younger years* by feare of my parents, from thoſe vicious excreſcencies, to which that age was ſubiect, give me to have a *godly jealouſie* over my heart, ſuſpecting an *Autumn-Spring*, leaſt corrupt nature, (which without thy *reſtraining grace* will have a *Vent*) break forth in my reduced years into youthfull vanity.

XI

XI.

Miserere.

THere goes a *Tradition* of *Ovid*, that famous *Poet* (receiving some countenance from his own confession*) that when his Father was about to beat him, for following the pleasant, but profitless study of *Poetrie*, he under correction promised his *Father*, never to make a *Verse*, and made a *Verse* in his very *Promise* Probably the same in sence, but certainly more elegant for composure, than this Verse which common credulity hath taken up.

* *De tristibus lib. 2. Eleg. 10.*

Parce precor, Genitor, Posthac non versificabo.
Father on me pity take
Verses I no more will make.

When I so solemnly promise my Heavenly Father to sin no more, I sin in my very promise, my weak prayers made to procure my pardon, increase my guiltiness, O the dulness and deadness of my heart therein! I say my prayers as the* *Jews eat the

* Exo Passe. xii.11.

Passe-over in haste. And whereas in bodily Actions motion is the cause of heat; clean contrary, the more *speed* I make in my Prayers, the colder I am in my Devotion.

XII.

Monarchie and Mercie.

IN reading the *Roman*, (whilest under *Consuls*) and *Belgick Histories* of the *united Provinces*, I remember not any capital offender being *condemned*, ever *forgiven*, but always after *Sentence*, follows *Execution*. It seems that the very constitution of a multitude is not so inclinable to save, as to destroy. Such *Rulers* in *Aristocracies* or Popular *States*, cannot so properly be called GODS, because, though having the great *Attributes* of a *Deitie Power*, and *Justice*, they want (or will not use) the most god-like property of GODS *clemencie* to *forgive*.

May I *die* in that *Gouerment*, under which was I born, where a *Monarch* doth command. *Kings* where they see cause, have gratiously granted *Pardons*, to men appointed to death; herein

herein the lively *Image* of GOD, *to whom belongs mercy & forgiveneſs.* And, * Dan. 9. although I will endeavour ſo to behave my ſelf, as not to need my *Sovereigns* favour in this kinde, yet becauſe none can warrant his Innocency in all things, it is comfortable living in ſuch a Common-wealth, where *Pardons* heretofore on occaſion have been, and hereafter may be procured.

XIII.

What helps not hurts,

A *Vain thought* aroſe in my heart, inſtantly my corruption retains it ſelf to be the Advocate for it, pleading that the worſt that could be ſaid againſt it, was this that it was a *vain thought.*

And is not this the beſt that can be ſaid for it? Remember O my ſoul, the * *Fig-tree* was charged, not with bearing *noxious*, but *no fruit.* Yea, the barred *Fig-tree* bare the *fruit* of *Annoyance*, *cut it down, why cumbereth it the ground*? vain *thoughts* do this ill in my heart that they do no good. * Luke 13. 7.

Beſides the *Fig-tree* peſter'd, but

one part of the *Garden*, good *Grapes* might grow, at the ſame time, in other places of the *Vine-yard*. But ſeeing my ſoul is ſo intent on its object, that it cannot attend two things at once, one Tree *for the time being* is all my *Vine-yard*. A *vain thought* engroſſeth all the ground of my heart, till that be rooted out, no good meditation can grow with it or by it.

XIV.

Alwaies ſeen, never minded.

IN the moſt healthfull times, *two hundred* and upwards, was the conſtant *weekly tribute* payed to *mortality* in *London*. A *large Bill* but it muſt be diſcharged. Can one City ſpend according to this *weekly rate*, and not be *Bankrupt* of People? At leaſt wiſe muſt not my *ſhot* be called for, to make up the *reckoning*?

When onely ſeven young men, and thoſe choſen, * by *Lot*, were but yearly taken out of *Athens*, to be devoured by the Monſter *Minotaur*, the whole City was in a conſtant fright, children for themſelves, and parents for their children. Yea, their eſca-

* Plutarchs lives in Theſeo.

ping

ing of the first, was but an Introduction to the next years Lottery.

Were the Dwellers and Lodgers in *London* weekly to cast Lots, who should make up this two hundred, how would every one be affrighted? Now none regard it. My security concludes the aforesaid number, will amount of Infants and old folk. Few men of middle age and amongst them, surely not my self. But oh! Is not this putting the evil day fast from me, the ready way to bring it the nearest to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned seriously to provide, least that Deaths *Price*, prove my *Blank*.

XV.

Not whence, but whether.

FInding a bad thought in my heart, I disputed in my self the cause thereof, whether it proceeded from the Devil, or mine own corruption, examining it by those *Signes*, Divines in this case recommended.

1. Whether it came in incohe-

rently, or by dependance on some object presented to my senses.

2. Whether the thought was at full age at the first instant, or infant-like, grew greater by degrees.

3. Whether out or in the Road of my natural inclination.

But hath not this Inquiry, more of Curiosity than Religion? Hereafter *derive not the Pedigree*, but make the *Mittimus* of such *Malefactours*. Suppose a Confederacy betwixt Thieves without, and false Servants within, to assault and wound the Master of a Family: thus wounded, would he discuss, from which of them his hurts proceeded? No surely, but speedily send for a *Surgeon*, before he bleed to death. I will no more put it to the *Question*, whence my bad thoughts come, but wither I shall send them, least this curious Controversie insensibly betray me into a consent unto them.

XVI.

XVI.

Storm, steer on.

THe *Mariners* sailing with St. *Paul*, bare up bravely against the Tempest, whilest either Art or Industry could befriend them. Finding both to fail, and that they could not any longer *bear up into the winde*, they even let their Ship *drive*. I have indeavoured in these distemperate Times, to hold up *my spirits*, and to steer them steadily. An happy Peace here, was the Port whereat I desired to arrive. Now, alas, the *Storm* grows too sturdy for the *Pilot*. Hereafter all the skill I will use, is no skill at all, but even let my Ship sail whither the Windes send it. *Acts 26. 15.*

Noahs *Ark* was *bound for no other* Port, but preservation for the present, (that *Ship* being all the *Harbour*) not intending to finde Land, but to float on Water. May my Soul, (though not sailing to the desired Haven) onely be kept from sinking in sorrow.

This comforts me, that the most weather-beaten Vessell cannot pro-

perly be *seized on* for a *Wrack*, which hath any quick Cattle remaining therein. My spirits are not as yet *forfeited* to Despair, having one lively spark of hope in my heart, because *God is even where he was before.*

XVII.

Wit out-witted.

Ioab chid the man, (*unknown in Scripture* by his name, well known for his wisdom,) for not killing *Absalom*, when he saw him hanged in the Tree, promising him for his pains, *ten shekels and a girdle.*

But the man, (having the Kings command to the contrary,) refused his proffer. Well he knew that politick States-men would have dangerous Designs fetcht out of the fire, but with other mens fingers. His *Girdle* promised, might in payment, prove an *Halter*. Yea, he added moreover, that had he kill'd *Absalom*, Ioab *himself* * *would have set himself against him.*

* 2 Re. 18. 13.

Satan daily solicits me to sin (*point-blank against Gods Word*) baiting me with profers best pleasing my corruption

ruption. If I consent, he who last tempted, first * accuseth me. The fawning Spannel, turns a fierce Lion and roareth out my faults in the Ears of Heaven. Grant, Lord, when *Satan* shall next serve me, as *Iacob* did this nameless *Israelite*, I may serve him, as the nameless *Israelite* did *Ioab*, flatly refusing his deceitfull Tenders.

* Revel. 12. 10.

XVIII.

Hereafter.

DAvid *fasted* and *praied* for his sick *Son*, that his life might be prolonged. But when he was *dead*, this *consideration* comforted him. I *shall* * *go to him*, *But he shall not return* * *to me.* 2 Sa. 12. 23.

Peace did long lie *languishing* in this *Land*. No small contentment that to my poor power, I have *praied* and *preached* for the preservation thereof. Seeing since it is *departed* this supports my Soul, having little hope that *Peace here* should return to me, I have some assurance that I shall go to *Peace hereafter*.

XIX.

Bad at beſt.

LORD, how come *wicked thoughts* to perplex me in my *Prayers*, when I deſire and indeavour onely to attend thy *Service*? Now I perceive the cauſe thereof, at other times I have willingly *entertained* them, and now they *entertain* themſelves againſt my will. I acknowledge thy Juſtice, that what formerly I have invited, now I cannot expell. Give me hereafter alwayes to bolt out ſuch ill *Gueſts*. The beſt way to be rid of ſuch *bad thoughts* in my *Prayers*, is, not to receive them out of my *Prayers*.

XX.

Compendium diſpendium.

POpe *Boniface* the ninth, at the end of each *hundred years*, appointed a *Iubilee* at *Rome*, wherein people, bringing themſelves, and *Money* thither had *Pardon* for their ſins.

But

But *Centenarie years* returned but seldom, *Popes* were *old before*, and *covetous when* they came to their Place. Few had the happiness to fill their *Coffers* with *Iubilee-Coin*. Hereupon, * *Clement* the sixth reduced it to every three and thirtieth: *Paul* the second, and *Sixtus* the fourth to every twenty fifth year.

* Examen con. Trident. pag. 736. Colum. 2.

Yea, an *Agitation* is reported in the *Conclave*, to bring down *Iubilees* to fifteen, twelve, or ten *years*, had not some *Cardinals* (whose policy was above their covetousness) opposed it.

I serve my *Prayers*, as they their *Iubilees*. Perchance they may extend to a *quarter* of an hour, when poured out at *large*. But some dayes I begrutch this time as *too much*, and omit the *Preface* of my *Prayer*, with some passages conceived less material, and run two or three *Petitions* into *one*, so contracting them to *half a quarter of an Hour*.

Not long after, this also seems too long; I *decontract* and *abridge* the *Abridgement of my Prayers*. Yea, (be it confessed to my shame and sorrow, that hereafter I may amend

it) too often I shrink my *Prayers* to a *minute*, to a *moment*, to a *Lord have mercie upon me.*

SCRI-

SCRIPTVRE OBSERVATIONS.

I.

Prayer may Preach.

FAther, I thank thee (said our * Saviour, being ready to raise Lazarus,) that thou hast heard me. And I know that thou hearest me alwaies, but because of the People that stand by, I said it, that they may believe that thou hast sent me. It is lawfull for Ministers in their publick Prayers to insert Passages for the Edifying of their Auditours, at the same time petitioning God and informing their Hearers. For our *Saviour* glancing his Eyes at the Peoples Instruction, did no whit hinder the stedfastnes of his looks, lifted up to his Father.

* Joh. 11. 41.

When before *Sermon* I pray for my *Sovereign* and Maſter, KING *of Great* Britain, France, *and* Ireland, *Defender of the Faith, in all Cauſes, and over all Perſons, &c.* Some (who omit it themſelves) may cenſure it in me for ſuperfluous: But never more need to teach men the *Kings Title*, and their own Duty, that the ſimple may be informed, the forgetfull remembered thereof, and that the affectedly Ignorant, who will not take Advice, may have all Excuſe taken from them. Wherefore in pouring forth my Prayers to God, well may I therein ſprinkle ſome by-drops for the Inſtruction of the People.

II.

The Vicious Mean.

Zophar, the *Naamathite*, mentioneth a ſort of men, in whoſe mouths *wickedneß is ſweet* * *They hide it under their tongues, they ſpare it, and forſake it not, but keep it ſtill in their mouths.* This furniſheth me with a Tripartite diviſion of men in the World.

* Iob 20. 12.

The

The first and best are those, who spit sin out, loathing it in their Iudgements, and leaving it in their practise.

The second sort, notoriously wicked, who swallow sin down, actually, and openly committing it.

The third, indeavouring an *expedient* betwixt Heaven and Hell, neither do nor deny their Lusts; neither spitting them out, nor swallowing them down, but *rolling them under their tongues*, epicurizing thereon, in their filthy fancies, and obscene speculations.

If God at the last day of Iudgement hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for these third sort of men. But both these latter kindes of sinners shall be confounded together. The rather because a sin thus rolled, becomes so soft and supple, and the Throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonness quickly turns into practical uncleanness.

III.

III.

Store no Sore.

Iob had a cuſtome to offer burnt-offerings according to the number of his Sons, for *he ſaid, *Iob* 1. 5. *It may be that my Sons in their feaſting have ſinned, and curſed God in their hearts.* It *may* be, not it *muſt* be, he was not certain, but ſuſpected it. But now, what if his Sons had not ſinned? Was *Iob's* labour loſt, and his Sacrifice of none effect? Oh no! onely their property was altered; In caſe his Sons were found faulty, his Sacrifices for them were *propitiatorie*, and through Chriſt obtained their pardon: In caſe they were innocent, his Offerings were *Euchariſtical*, returning thanks to God: reſtraining grace, for keeping his Sons from ſuch ſins, which otherwiſe they would have committed.

I ſee in all doubtfull matters of Devotion, it is wiſeſt to be on the ſureſt ſide, better both lock, and bolt, and barr it, than leave the leaſt Door of Danger open. Haſt thou done what is diſputable whether it be well done? Is it a *meaſuring caſt* whether it

it be lawfull or no? So that thy conscience may seem in a manner to stand *Neuter*, Sue a *Conditional Pardon* out of the Court of Heaven, the rather because our self-love is more prone to flatter than our *godly jealousie* to suspect our selves without a cause, with such humility Heaven is well pleased. For suppose thy self overcautious needing no forgiveness in that particular, God will interpret the pardon thou prayest for to be the praises presented unto him.

IV.

Line on Line.

Moses in Gods Name did counsel *Ioshua*, Deuteronomie 31. 23. *Be strong, and of a good courage, for thou shalt bring the children of Israel into the Land which I sware unto them.* God immediately did command him, Iosh. 1. 6. *Be strong and of a good courage*; and again, Vers. 7. *Onely be thou strong and very couragious*; and again, Vers. 9. *Have I not commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismaid.* Lastly, the *Rubenites*, and *Gadites* heartily de-

desired him, *vers.* 28. *Onely be strong, and of a good courage.*

Was *Ioshua* a Dunce, or a Coward? Did his Wit or his Valour want an edge, that the same precept must so often be press'd upon him? No doubt neither, but God saw it needfull that *Ioshua* should have courage of *Proof*, who was to incounter both the froward *Iew*, and the fierce *Canaanite*.

Though Metal on Metal, Colour on Colour be false Heraldry, * *Line on Line, Precept on Precept*, is true Divinity. * Isa. 28. 13.

Be not therefore offended, O my Soul, if the same Doctrine be often delivered unto thee by different Preachers: If the same Precept (like the * Sword in *Paradise*, which *turned every way*) doth hunt and haunt thee, tracing thee which way soever thou turnest, rather conclude that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated into thee. * Gen. 3. 24.

V.

V.

O the Depth!

HAd I beheld *Sodom* in the beauty thereof, and had the *Angel* told me, that the ſame ſhould be ſuddenly deſtroyed, by a mercileſs *Element*, I ſhould certainly have concluded that *Sodom* ſhould have been *drown'd*; lead thereunto by theſe Conſiderations.

1. It was ſituated in the *Plain* of *Iordan*, a flat, low, level Countrey.

2. *It was well watered* * *every where*, and where alwayes there is water enough, there may ſometimes be too much. *Gen. 13. 10.

3. *Iordan* had a quality in the *firſt moneth to over-flow* * *all the banks.* *Chr. 12. 15.

But no drop of moiſture is ſpilt on *Sodom*, it is burnt to Aſhes. How wide are our conjectures, when they gheſs at Gods judgements? How far are his wayes above our apprehenſions? Eſpecially when wicked men with the *Sodomites* wander in ſtrange ſins, out of the Rode of common corruption, God meets them with ſtrange puniſhments, out of the reach of

of common Conception, not coming within the compasse of a rational suspition.

VI.

Self, self-hurter.

WHen God at the *first day of Iudgement*, arreigned *Eve*, she transfetred her fault on the * *Serpent* which beguiled her. This was one of the first fruits of our depraved Nature. But ever after regenerate men in *Scripture* making the confession of their sins, (whereof many Presidents) cast all the fault on themselves alone, yea *David* when he numbered the People, though it be expres'd that * Satan provoked him thereunto, and though *David* probably might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himself, * *I it is that have sinned*: good reason, for Satan hath no impulsive power, he may strike fire, till he be weary, (if his malice can be weary) except mans corruption brings the *Tinder*, the *Match* cannot be lighted. Away then with the *Plea of Course*. THE

* Gen 3.13.

*1 Chr. 21.1.

*1 Ch. 21.17.

DEVIL

DEVIL OWED ME A SHAME. Owe thee he might, but pay thee he could not, unless thou wer't as willing to take his *Black* money, as he to render it.

VII.

Gad, Behold a Troop cometh.

THe * *Amalekite* who brought the Tidings to *David* began with Truth, rightly reporting the overthrow of the *Israelites*, Cheaters must get some Credit, before they can coozen, and all Falshood, if not founded in some *Truth*, would not be fixed in any *Belief*. * 2 Sam. 1.

But proceeding he told six *Lies* successively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded *who* he was.
4. That he return'd his *Answer*.
5. That *Saul* commanded him to *kill* him.
6. That he *kill'd* him accordingly.

A wilfull *Folshood* told, is a *Cripple* not able to stand by it self, without some

ſome to ſupport it, it is eaſie to tell a *Lie*, hard to tell *but* a *Lie*.

Lord, If I be ſo unhappy to relate a *Falſhood*; give me to recall it or repent of it. It is ſaid of the *Piſmires*, that to prevent the *Growing* (and ſo the corrupting) of that Corn which they hoord up, for their *Winter* proviſion, they bite off both the ends thereof, wherein the generating Power of the *Grain* doth conſiſt. When I have committed a ſin, O let me ſo order it, that I may deſtroy the *Procreation* thereof, and I, by a true ſorrow, condemn it to a bleſſed *barrenneſs*.

VIII.

Out Means, in Miracles.

WHen the *Angel* brought Saint *Peter* out of *Priſon*, the *Iron Gate opened* of its own accord. But coming to the *Houſe* of *Marie* the *Mother* of *Iohn*, *Mark*, he was feign *to ſtand before the Door*, *and knock*. When *Iron* gave Obedience, how can *Wood* make Oppoſition?

The Anſwer eaſie. There was no man to open the *Iron Gate*, but a *Portreſs*

Portreſs was provided of *Courſe* to unlook the *Door*, God would not therefore ſhew his *Finger*, where mens hands were appointed to do the work. Heaven will not *ſuper-inſtitute* a Miracle, where ordinary means were formerly in peaceable poſſeſſion. But if they either *depart* or *reſign* (ingenuouſly confeſſing their inſufficiency) there miracles ſucceed in their vacancy.

Lord, if onely *wooden obſtacles* (ſuch as can be removed by might of man) hindered our hopes of *Peace*, the Arm of fleſh might relieve us. But, alas, they are *Iron Obſtructions*, as come not within human power or policy to take away. No proud fleſh ſhall therefore preſumptuouſly pretend to any part of the praiſe, but aſcribe it ſolely to thy ſelf, if now thou ſhouldeſt be pleaſed after ſeven years hard Apprentiſhip in Civil Wars, miraculouſly to burn our *Indentures*, and reſtore us to our former Liberty.

IX.

IX.

Militarie Mourning.

SOme may wonder at the ſtrange incoherence in the Words and Actions, 2 *Sam.* 1. 17.

And David *lamented, with this Lamentation, over* Saul, *and over* Ionathan *his Son. Alſo he bad them teach the children of* Iudah *the uſe of the Bowe.*

But the Connexion is excellent. For that is the moſt *Souldier-like Sorrow*, which in *middeſt of grief* can give *Order*, for Revenge, on ſuch as have ſlain their Friends.

Our general *Faſt* was firſt appointed to bemoan the *Maſſacre* of our Brethren in *Ireland*. But it is in vain, to have a *Finger in the Eye*, if we have not alſo a *Sword in the other hand*; Such tame lamenting of loſt Friends, is but *loſt Lamentation*. We muſt bend our *Bowes* in the *Camp*, as our *Knees* in the *Churches*, and ſecond our Poſture of Piety with Martial Proviſions.

X.

X.

No ſtool of wickedneſs.

SOmetimes I have diſputed with my ſelf, which of the two were moſt guilty: David *who ſaid in haſte all men are* * *Liars*, or that wicked man who * *ſate and ſpake againſt his Brother, and ſlandered his own Mothers Son.*

* Pſal. 115. 11.
* Pſal. 50. 10.

David ſeems the greater offender; for Man-kind might have an *Action of Defamation* againſt him, yea, he might juſtly be *challenged* for giving all men the *Lie*. But mark, *David* was *in haſte*, he ſpake it *in tranſitu*, when he was paſſing, or rather poſting by, or if you pleaſe, not *David*, but *David's haſte* raſhly vented the word. Whereas the other *Sate*, a ſad, ſolemn, ſerious, premeditate, deliberate poſture, his malice had a full *blow* with a ſteaddy hand, at the credit of his Brother. Not to ſay that SATE carries with it the countenance of a Iudicial proceeding, as if he made a *Seſſion* on *bench-buſineſs* thereof, as well condemning, as accuſing unjuſtly.

Lord, pardon my *curſorie*, and preſerve

ſerve me from *ſedentatrie* ſins. If in haſte or heat of paſſion I wrong any, give me at leiſure to ask thee and them forgiveneſs. But O let me not *ſit by it*, ſtudiouſly to plot, or project miſchief to any out of *malice prepenſe*. To ſhed bloud, in cool bloud, is bloud with a witneſs.

XI.

By Degrees.

2 King. 16. SEe by what ſtairs wicked * *Ahaz*, did climb up to the height of profaneſs.

† Ver. 10. Firſt, he † *ſaw an idolatrous Altar* at *Damaſcus*. Our Eyes when gazing on ſinfull Objects, are out of their *Calling* and Gods *keeping*.

Secondly, *He liked it*. There is a ſecret Faſcination in *Superſtition*, and our Souls ſoon bewitched, with the *gawdineſs* of falſe ſervice, from the ſimplicity of Gods Worſhip.

Thirdly, *He made the like to it*. And herein * *Vriah* the *Prieſt* (*Patron* and *Chaplain* well met) was the *Midwife* to *deliver* the *Mother-Altar* of *Damaſcus* of a *Babe*, like unto it, at *Jeruſalem*. * Verſ. 11.

Fourthly,

Fourthly, *He* * *sacrificed on it.* What else could be expected, but that when he had *tuned* this new Instrument of *Idolatrie*, he would *play* upon it. * Vers. 13.

Fifthly, *He commanded the* * *People to do the like.* Not content to confine it to his personal Impiety. * Ver. 15.

Lastly, *He removed Gods Altar away.* That venerable *Altar*, by Divine appointment peaceably possessed of the place, for two hundred years and upwards, must now be violently ejected by a usurping *Upstart.*

No man can be stark naught at once. Let us stop the progress of sin in our Soul at the first Stage, for the further it goes, the faster it will increase.

XII.

The best Bed maker.

WHen a good man is ill at ease, God promiseth *to make all his Bed in his sickness.* Pillow, Bolster, Head, Feet, Sides, *all his Bed.* Surely that God who made him, knows so well his measure and tem-

temper, as to make his Bed to please him. Herein his Art is excellent, not fitting the Bed to the Person, but the Person to the Bed, infusing *patience* into him.

But O how shall God make my Bed, who have no Bed of mine own to make? Thou Fool, he can make thy not having a Bed, to be a Bed unto thee. When *Iacob* slept on the * Ground, who would not have had his hard Lodging, therewithall to have his heavenly *Dream*? Yea, the poor Woman in *Iersey*, * which in the Reign of Queen *Marie*, was delivered of a *Childe*, as she was to be burnt at the *Stake*, may be said to be *brought to Bed* in the fire. Why not? If Gods Iustice threatned to cast * Iezabel *into a Bed of fire*, why might not his mercy make, the very *flames* a soft Bed to that his patient Martyr.

* Gen. 28. 12.

* Fox Mart. fyr.

* Rex. 2. 22.

XIII.

When begun, ended,

THe Scripture giveth us a very short account of some Battails, as if they were *fights* without *sights*, and the Armies parted as soon as met,

met, as *Gen.* 14. 10. 1 *Sam.* 31. 1. 2 *Chron.* 25. 22.

Some will say, the Spirit gives in onely the *summ of the success*, without any particular passages in atchieving it: But there is more in it, that so little is said of the fight. For sometime the *Question of the Victorie*, is not disputed at all, but the bare propounding decides it. *The Stand of Pikes, oftimes no Stand*, and the *Footmen so fitly called, as making more use of their feet, than their hands.* And when God sends a *qualm of fear over the souldiers hearts*, it is not all the skill and valour of their Commanders, can give them a Cordial.

Our late War hath given us some instances hereof. Yet let not men tax their Armies for cowardise, it being probable, that the badnesse of such as staid *at home of their respective sides*, had such influencies on those in field, *that Souldiers hearts might be fear-broken*, by the score of their sins, who were no Souldiers.

XIV.

Too late, Too late.

*Luke 15. 14. THe elder Brother laid a * ſharp and true charge againſt his Brother Prodigal for his Riot and Luxury. This nothing affected his Father, the mirth, meat, muſick at the Feaſt, was notwithſtanding no whit abated. Why ſo? becauſe the elder Brother was the younger in this reſpect, and came too late. The other *had got the ſpeed of him*, having firſt accuſed himſelf, (nine Verſes before) and already obtained his pardon,

Satan, (to give him his due) is my Brother, and my elder by creation. Sure I am, he will be my grievous Accuſer. I will endeavour to prevent him, firſt by condemning my ſelf to God my Father. So ſhall I have an *Act of Indemnitie* before he can enter *his Action* againſt me.

XV.

XV.

Lawfull ſtealth.

IFinde two (Husband and Wife) both ſtealing, and but one of them guilty of Felony, *And* Rachel * *had ſtoln the Images that were her Fatthers, and* Iacob *ſtole away, unawares to* Laban *the Syrian.* In the former a complication of Theft, Lying, Sacriledge, and Idolatry; In the later no ſin at all. For what our conſcience tels us is lawfull, and our diſcretion, dangerous, it is both conſcience and diſcretion to do it, with all poſſible ſecrecy. It was as lawfull for *Iacob* in that caſe privately to ſteal away, as it is for that man, who findes the *Sunshine* too hot for him, to walk in the *ſhade.* *Gen. 31. 19.

God keep us from the guilt of *Rachels* ſtealth. But for *Iacobs ſtealing* away? one may confeſs the *Fact*, but deny the fault therein. Some are ſaid to have gotten *their life for a prey* if any; in that ſenſe, *have preyed on*, (or if you will) *plundered their own Libertie*, ſtealing away from the place, where they conceived themſelves in

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XIV.

Too late, Too late.

*Luke 15. 14. THe elder Brother laid a * sharp and true charge against his Brother Prodigal for his Riot and Luxury. This nothing affected his Father, the mirth, meat, musick at the Feast, was notwithstanding no whit abated. Why so? because the elder Brother was the younger in this respect, and came too late. The other *had got the speed of him*, having first accused himself, (nine Verses before) and already obtained his pardon,

Satan, (to give him his due) is my Brother, and my elder by creation. Sure I am, he will be my grievous Accuser. I will endeavour to prevent him, first by condemning my self to God my Father. So shall I have an *Act of Indemnitie* before he can enter *his Action* against me.

XV.

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Lawfull ſtealth.

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God keep us from the guilt of *Rachels* ſtealth. But for *Iacobs ſtealing* away? one may confeſs the *Fact*, but deny the fault therein. Some are ſaid to have gotten *their life for a prey* if any; in that ſenſe, *have preyed on*, (or if you will) *plundered their own Libertie*, ſtealing away from the place, where they conceived themſelves in

danger, none can justly condemn them.

XVI.

Text improved.

I Heard a Pracher take for his Text, *am not I thine Ass, * upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so unto thee!* I wondered what he would make thereof, fearing he would serve his *Auditours* for want of matter. But hence he observed.

*Num. 22.30.

1. *The silliest and simplest, being wronged, may justly speak in their own defence.*

2. *Worst men, have a good title to their own goods.* Balaam *a Sorcerer*, yet the Ass confesseth twice *he was his.*

3. *They who have done many good offices, and fail in one, are often not onely unrewarded for former service, but punished for that one offence.*

4. *When the creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and air pestilential) men ought to*

reflect

reflect on his own sin, as the sole cause thereof.

How *fruitfull* are the seeming *Barren* places of *Scripture!* Bad *Plowmen*, which make *Balks* of such ground. Whersoever the surface of Gods *Word* doth not *laugh* and *sing* with *Corn*, there the heart thereof within is merry with *Mines*, affording, where not plain matter, hidden Mysteries.

XVII.

The Rayal bearing.

GOd is said to have brought the *Israelites* out of *Egypt* on * *Eagles wings*. Now *Eagles*, when, removing their *Young-ones*, have a different posture from other Foul proper to themselves, (fit it is that there should be a *Distinction* betwixt *Soveraign* and *Subjects*) carrying their *Prey* in their *Talons*, but *youngones on their backs*, so interposing their whole bodies betwixt them and harm. The old *Eagles bodie* is the young *Eagles shield*, and must be shot through, before her young ones can be hurt.

* Exo. 19. 4.

Thus God in saving the *Iews*, put himself betwixt them and danger. Surely God so *loving* under the Law, is no less *gracious* in the *Gospel*: Our Souls are better secured, not onely above his wings, but in his body; * Col. 3. 3. *Your life is hid with Christ in God.* No feat then of harm, God first must be pierced, before we can be prejudiced.

XVIII.

None to him.

Matt. 3. 12. IT is said of our *Saviour*, his *Fan is in his hand*, How well it fits him, and he it? Could *Satans clutches* snatch the *Fan*, what work would he make? He would *Fan*, as he doth Luke 22. 30. * *winnow*, in a *tempest*, yea, in a *whirlwinde*, and blow the best away. Had *Man* the *Fan* in his hand, especially in these distracted times, out goes for *Chaff*, all *opposite* to the *opinions* of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

There is a kinde of *Darnel*, called *Lolium Murium*, because so counter-

terfeiting *Corn*, that even the Mice themſelves (experience ſhould make them good *taſters*,) are ſometimes deceived therewith. *Hypocrites* in like manner ſo act holineſs, that they paſs for Saints before men, whoſe cenſures often *barn* up the *Chaff*, and *burn* up the *Grain*.

Well then! Chriſt for my ſhare. *Good luck have he with his honour.* The *Fan* is in ſo good a *hand*, it cannot be mended. Onely his *hand* who knows *hearts*, is proper for that employment.

XX.

Humilitie.

IT is a ſtrange paſſage, *Rev.*7. 13. 14. *And one of the Elders anſwered ſaying unto me, What are theſe who are arraied in white Robes, and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they who have come out of great tribulation, &c.*

How comes the Elder, when *asking* a *Queſtion*, to be ſaid to anſwer? On good reaſon: for his *Quære* in effect, was a Reſolution. He ask'd St. *Iohn*,

not because he thought he could, but knew he could not answer. That *Johns* ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *Commands* are *Grants*. When he injoyns us, *Repent*, *Believe*, it is onely to draw from us a free acknowledgement of our impotency to perform his commands. This *confession* being made by us, what he injoyns, he will inable us to do. Mans owning his weakness, is the onely *Stock* for God, thereon to graft the grace of his assistance.

ME-

MEDITATIONS On the TIMES.

I.

Name- General.

HEber had a Son born *in the dayes when the* [a] *Earth was divided.* Conceive we it just after the *Confusion of tongues*, when Mankinde was parcelled out into several Colonies. Wherefore *Heber* to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Peleg*, which in the *Hebrew* Tongue signifieth *Partition*, or *Division.* [a] Gen. 10. 25.

We live in a Land and Age of Dissention: Counties, Cities, Towns, Villages, Families, all divided in opinions, in affections. Each man al-

most divided from himself with fears and distractions. Of all the children, born in *England* within this last five years, and brought to the Font, (or if that displease, to the Bason) to be baptized, every Male may be called *Peleg*, and Female, *Palgah* in the sad Memorial of the time of their Nativity.

II.

Wofull Wealth.

BArbarous is the *Custom* of some *English* people on the *Sea-side*, to prey on the Goods of poor shipwrack'd *Merchants*. But more divelish is their Design, who make false fires, to un-direct Sea-men in a Tempest, that thereby from the right *Road*, they may be misled into danger and destruction.

England hath been tost'd with a *Hirricano* of a Civil War. Some men are said to have gotten great wealth thereby. But it is an ill leap when men grow rich *per saltum*, taking their *rise* from the misery of a Land, to which their own sins have contributed their share. Those are far worse, (and may not such be found?) who

who by cunning insinuations, and false glossings, have in these dangerous days, trained and betrayed simple men into mischief.

Can their Self prosper, not got by valour and industry, but deceit? surely it cannot be wholesom, when every morsel of their meat, is *Mummie*, (good Physick, but bad Food) made of the Corps of mens Estates. Nor will it prove happy, it being to be feared, that such who have been enriched with other mens ruines, will be ruined by their own riches. The Childe of ten years, is old enough to remember the beginning of such mens Wealth, and the man of threescore and ten is young enough to see the ending thereof.

III.

A new Plot.

WHen *Herod* had beheaded *John* the *Baptist*, some might expect that his Disciples would have done some great matter, in revenge of their masters death. But see how they behave themselves. *And his Disciples came and took up*

the

the Bodie and buried it, and went and told Iesus. And was this all? And what was all this? Alas, poor men! It was some solace to their sorrowfull Souls, that they might lament their loss to a fast Friend, who though for the present unable to help, was willing to pity them.

Hast thou thy *Bodie unjustly imprisoned*, or thy *Goods violently detained*, or thy *Credit causlesly defamed*? I have a design whereby thou shalt revenge thy self, even go and tell IESUS. Make to him a plain and true report of the manner and measure of thy sufferings: Especially there being a great difference betwixt IESUS, then clouded in the *Flesh*, and IESUS now shining in *Glorie*, having now as much pity, and more power to redress thy Grievances. I know it is counted but a cowardly Trick, for Boys, when beaten but by their Equals, to cry that they'l *tell their Father*. But during their present necessity, it is both the best wisdom and valour, even to complain to thy *Father in Heaven*, who will take thy case into his serious consideration.

VI.

VI.

Providence.

MArvellous is Gods goodneſs, in preſerving the young *Oſtridges*. For the old one, *leaveth her* * *Eggs in the earth, and warmeth them in the Duſt, forgetting that the foot may crush them, or that the wilde beaſt may break them.* But *Divine Providence* ſo diſpoſeth it, that the bare Neſt hatcheth the Eggs, and the warmth of the ſandy Ground diſcloſeth them. * Iob 39. 14.

Many Parents (which otherwiſe would having been loving *Pelicans*) are by theſe unnatural Wars, forced to be *Oſtridges to their own Children*, leaving them to the narrow mercy of the wide World. I am confident that theſe *Orphans* (ſo may I call them, whileſt their Parents are alive) ſhall be comfortably provided for. When worthy Maſter *Samuel Hern*, famous for his living, preaching, and writing, lay on his death-bed, (rich onely in *goodneſs* and *Children*) his Wife made much womaniſh lamentation, what ſhould hereafter become of her little ones, *Peace* (*Sweet-heart* ſaid he)

* Psal. 147. 9. he) *that God who feedeth the* * *Ravens, will not ſterve the Herns.* A Speech cenſured as lightly by ſome, obſerved by others as prophetical, as indeed it came to paſs, that they were well diſpoſed of. Deſpair not therefore, O thou Parent, of Gods bleſſing for having many of his bleſſings, a numerous off-ſpring. But depend on his providence for their *maintenance*: finde thou *but faith to believe it*; he will finde *means to effect it.*

V.

* Pro. 25. 22. *Coles* * *for Faggots.*

IN the dayes of King *Edward* the *ſixth*, when *Bonner* was kept in Priſon, reverend *Ridley*, having his Biſhoprick of *London*, would never go to *Dinner* at *Fulham*, without the company of *Bonners* * Mother and Siſter; The former always ſitting in a Chair at the upper end of the Table, theſe *Gueſts*, were as conſtant as *Bread* and *Salt* at the *Board*, no meal could be made without them.

Fox M. Log. 3. Vol. p. 431.

O the meekneſs, and mildneſs of ſuch men as muſt make Martyrs! Active charity alwayes goes along with paſſive obedience. How

How many Miniſters Wives and Children, now adayes are outed of houſe and home ready to be ſterved, How few are invited to their Tables, who hold the Sequeſtrations of their Husband or Fathers benefices? Yea, many of them are ſo far from being bountifull, that they are not juſt, denying or detaining from thoſe poor Souls that pittance, which the *Parlament* hath alotted for their *maintenance*.

VI.

Fugitives overtaken.

THe City of *Geneva* is ſeated in the Marches of ſeveral Dominions, *France*, *Savoy*, *Switzerland*; Now it is a *Fundamental Law* in that Signiory, to give free acceſs to all Offenders, yet ſo, as to puniſh their offence, according to the cuſtom of that place wherein the fault was committed. This neceſſary ſeverity doth ſweep their *State* from being the Sink of ſinners, the *Rendezvouz of Rogues*, and *Head-quarters* of all *Maleſactours*, which otherwiſe would fly thither in hope of Indempnity. Herein

in I highly approve *the Diſcipline of Geneva.*

If we ſhould live to ſee *Churches* of ſeveral *Governments* permitted in *England*, it is more than probable, that many Offenders, not out of conſcience, but to eſcape *Cenſures* would fly from one *Congregation* to another.

• Sam. 25. 20. What * *Nabal* ſaid ſullenly and ſpightfully, one may ſadly foreſee, and foreſay of this Land, *Many Servants now adayes will break every man from his Maſter*, many guilty perſons abandoning that Diſcipline, under which they were bred and brought up, will ſhift and ſhelter themſelves under ſome new *Model* of *Government*. Well were it then, if every man, before he be admitted a Member of a new *congregation*, do therein firſt, make ſatisfaction for ſuch ſcandalous ſins, whereof, he ſtands juſtly charged in that Church, which he deſerted. This would conduce to the advancing of *Virtue*, and the retrenching of *notorious licentiouſneſs.*

VII.

VII.

Both and neither.

A City was built in *Germanie* upon the River *Weser*, by *Charles* the Emperour, and *Vuidekind*, First *Christian Duke* of *Saxonie*; and because both contributed to the Structure thereof, it was called * MINE THINE (at this day by corrupt pronunciation, *Mindin*) to shew the joint interest both had in the place. * *Munst. cosmog. l. 3. 6. 450.*

Send *Lord*, in thy due time, such a *Peace* in this Land, as *Prince* and *People* may share therein; that the *Soveraign* might have what he justly calls *mine*, his lawfull *Prerogative*; and leave to the *Subjects* their *Proprietie*. Such may be truly termed an *Accommodation*, which is, *ad commodum utriusque*; *for the benefit of both parties concerned therein.*

VIII.

Fed with fasting.

THe *Salmon* may pass for the *Riddle* of the River. The oldest fisher-

fiſher man never as yet met with any meat in the maw thereof, thereby to advantage his conjecture on that *Bill of Fare* that fiſh feedeth. It eats not flies with the *Pearch*, nor ſwallows Worms, with the Roach, nor ſucks dew with Oiſters, nor devoureth his fellow-fiſhes with the Pike, what hath it in the water, but the water? yet *Salmons* grow great, and very fat in their ſeaſons.

How do many (Exiles in their own countrey) ſubſiſt now adayes of nothing, and wandering in a Wilderneſs of want (except they have *Manna* miraculouſly from Heaven) they have no *meat on earth from their own meant.* At what *Ordinarie*, or rather *Extraordinarie* do they *Diet*? that for all this, have chearfull faces, light hearts, and merry countenances? Surely ſome ſecret comforts ſupports their Souls. ſuch never deſire but to make one *Meal* all the dayes of their lives, on the *Continual feaſt of* a *good conſcience.* The fatteſt *Capons* yield but ſad *Merrie-thoughts* to the *greedie glutton*, in compariſon of thoſe delightfull Dainties, which this *Dish* daily affords ſuch, as feed upon it.

Pro. 15. 15.

IX.

IX.

Bare in fat Paſture.

FOrreſts have informed me, that *Cut-lodging Deer*, are ſeldom ſeen to be ſo fat as thoſe as keep themſelves within the Park. Whereof they aſſign this reaſon, that thoſe ſtraglers (though they have more ground to range over, more Graſs and Grain to take their repaſt upon, yet they) are in conſtant fear, as if conſcious that they are *Treſpaſſers*, being out of the *Protection*, becauſe out of the *Pale of the Park*. This makes their *Eies* and *Ears* alwayes to ſtand *Sentinels* for their *Mouthes*, leaſt the maſter of the ground purſue them, for the dammage done unto him.

Are there any which unjuſtly poſſeſs the *Houſes of others*? Surely ſuch can never with quiet and comfort enjoy either their places, or themſelves. They alwayes liſten to the leaſt *Noiſe of News*, ſuſpecting the *Right owner* ſhould be re-eſtated, whoſe reſtitution of neceſſity infers the others Ejection. *Lord*, grant that though my *Means* be never ſo ſmall,

grant

grant they may be *my means*, not wrongfully detained from others, having a truer Title unto them.

X.

Much good do you.

* Plut. Moral.

ONe * *Niceas* a Philosopher having his *shooes* stollen from him, *May they* (said he) *fit his feet that took them away.* A wish at the first view very harmless, but there was that in it, which poysoned his charity into a malicious revenge. For he himself had *hurl'd, or crooked feet*, so that in effect, he wished the Thief to be *lame*.

Whosoever hath plundered me of my *Books* and *Papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them; than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reservation, or latent *Sense* to my self, but from my heart do desire, that to all purposes and intents, my *Books* may be beneficial unto him. Onely requesting him, that one passage in his (lately

(lately my) *Bible* [namely, *Eph.* 4. 28.] may be taken into his serious consideration.

XI.

The use of the Alphabet.

THere was not long since a devout, but ignorant *Papist* dwelling in *Spain*. He perceived a necessity of his own private Prayers to God, besides the *Pater-noster*, *Ave Maries*, &c. used of course in the *Romish* Church. But so simple was he, that how to pray he knew not. Onely every morning humbly bending his knees, and lifting up his eyes, and hands to Heaven, he would deliberately repeat the Alphabet. *And now* (saith he) *O good God, put these Letters together to spell Syllables, to spell words, to make such sense, as may be most to thy glorie, and my good.*

In these distracted Times, I know what generals to pray for. God a glory, Truth and Peace, his Majesties Honour, Priviledges of Parliament, Liberty of Subjects, &c. But when I descend to particulars, when, how, by whom I should desire these things to

be

be effected, I may fall to that poor pious mans. A, B, C, D, E, &c.

XII.

The good effect of a bad Cause.

GOd in the *Levitical Law*, gave reward, to the *Woman* causlesly suspected of her *Iealous Husband* that the *bitter water*, which she was to drink in the *Priest presence*, should not onely do her no harm, but also procure her Children, * if barren before; that water (*drunk by her to quench the fire of her Husbands jealousie,*) proved like the *Spaw* unto her, so famous for causing fruitfulness. Thus her *Innocencie*, was not onely cleared, but crowned.

*Num. 5. 28.

His gracious *Majestie* hath been suspected to be Popishly inclined. A suspition like those *Mush-rooms*, which *Plinie* * recounts among the Miracles in Nature; because *growing without a Root*. Well, he hath passed his purgation, a *bitter Mornings Draught* hath he taken *down* for many years together.

*1 Nat. hist. l. 19. c. 2.

See the operation thereof; his constancie in the *Protestant Religion*, hath

hath not onely been assured to such, who unjustly were *Iealous* of him, but also by Gods blessing, he daily grows greater in mens hearts, pregnant with the love and affection of his Subjects.

XIII.

The child man.

Iohn Gerson the pious and learned Chancellour of *Paris*, beholding and bemoaning the general corruption of his Age, in Doctrine and Manners, was wont to get a * *Quire* of little Children about him, and to intreat them to pray to God in his behalf. Supposing their Prayers, least defiled with sin, and most acceptable to Heaven. * In his life *juxta finem.*

Men now adayes are so infected with malice, that little Children are the best *Chaplains* to pray for their Parents. But O, where such be found, not resenting of the faults and factions of their Fathers! *Gersons* Plot will not take effect. I will try another way.

I will make my address to the *Holy Childe Iesus*, so is he stiled * even when * Acts 4. 27.

when glorified in *Heaven*; not because he is still under *Age* (like *Popish Pictures*, placing him in his *Mothers* arms, and keeping him in his constant infancy) but because with the strength and perfection of a man, he hath the Innocence, and humility of a *Childe*, *Him* onely will I imploy *to intercede for me.*

XIV.

Worse before better.

STrang was the behaviour of our *Saviour* towards his beloved *Lazarus*, * informed by a Messenger of his sickness, *he abode two daies still in the place where he was.* Why so slow? bad sending him on a dying mans Errands. But the cause was, because *Lazarus* was not bad enough for *Christ to cure*, intending not to recover him from his sickness, but to revive him from *Death*, to make the glory of the Miracle greater.

Joh. 11. 6.

England doth lie desperately sick, of a violent Disease in the *Bowels* thereof. Many Messengers we dispatch (monethly Fasts, weekly Sermons, daily Prayers) to inform God of

of our ſad condition. He ſtill ſtays in the ſame place, yea, which is worſe, ſeems to go backward, for every day leſs likelihood, leſs hope of help. May not this be the reaſon, that our *Land* muſt yet be reduced to more extremity, that God my have the higher honour of our Deliverance?

XT.

All ſin, all ſuffer.

THe Mariners that guided the ſhip in the Tempeſt, *Acts* 27. 32. had a deſign for their own ſafety with the ruine of the reſt; intending (under pretence of caſting out an Anchor) to eſcape in a *Boat* by themſelves. But the Souldiers prevented their purpoſe, *and cut off the cord of the Boat, and let it fall into the Sea. One and all: all ſink, or all ſave.* Herein their *Martial Law.* did a piece of exemplary Juſtice.

Do any intend willingly (without ſpecial cauſe) to leave the Land, ſo to avoid that miſery which their ſins with others, have drawn upon it; might I adviſe them, better *mourn in,* than *move out of ſad Sion.* Hang out

*Ioſh. 2. the * *Scarlet Lace* at the the Caſement, (Eyes made red with ſorrow for ſin) but ſlide not down out of the *Window* without better warrant. But if they be diſpoſed to depart and leave their *native Soil*, let them take heed their *Flie-boat* meets not with ſuch *Souldiers* as will ſend them back, with ſhame and ſorrow into the ſhip again.

XVI.

Eat worthily.

SAul being in full purſuit of the flying *Philiſtines*, made a Law, 1 Sam. 14. 24. *That no Iſraelite ſhould eat untill evening.* But it was the judgement of *Ionathan*, that the Army, if permitted to eat, had done greater *execution* on their *Enemies*. For time ſo loſt, was gained, being laid out in the neceſſary *refection of their bodies*.

Yea, mark the iſſue of their long faſting. The people at night coming with ravenous appetites, *did eat the* Vers. 32. *flesh with the blood, the provoking of Gods anger.*

Many *English* people having conquered ſome *fleſhly luſts*, *which fight againſt*

againſt their ſouls, were ſtill *chaſing* them, in hope finally to ſubdue them. Was it a pious, or politick *Deſign*, to forbid ſuch the *receiving of the Sacrament*, their ſpiritual Food?

I will not poſitively conclude, that ſuch, if ſuffered to *ſtrengthen* themſelves with that heavenly repaſt, had thereby been inabled more effectually to cut down their corruptions. Onely two things I will deſire.

Firſt, that ſuch *Ionathans*, who by breaking this cuſtom have found benefit to themſelves, may not be condemned by others. Secondly, I ſhall pray that two hungry years make not the third a *glutton*. That *Communicants, two twelve-moneths together* forbidden the *Lords Supper*, come not (when admitted thereunto) with better *ſtomach* than *heart*, more *greedineſs* than *Preparation*.

XVII.

Devotions Duplicat.

WHen the *Iewiſh Sabbath* in the *Primitive times*, was newly changed into the *Chriſtians Lords-day*, many devout people

twisted *both together in their observation*, abstaining from *servile works*, and keeping both *Saturday* and *Sunday*, wholly for holy *Imploiments*.

During these *Civil Wars*, *Wednesday*, and *Friday Fasts* have been appointed by different *Authorities*. What harm had it been, if they had been both generally observed.

But alas! when two *Messengers* being sent together on the same *Errand*, *fall out and fight by the way*, will not the *work be worse done*, *than if none were imploied*? In such a *Pair* of *Fasts* it is to be feared, that the Divisions of our *Affections*, rather would increase, than abate Gods *Anger* against us.

Two *Negatives* make an *Affirmative*. Dayes of *Humiliation* are appointed for men to deny themselves, and their sinfull *Lusts*. But do not our two *Fasts* more peremptorily affirm and avouch our mutual *Malice* and *Hatred*? God forgive us, we have *cause* enough to keep ten, but not *care* enough to keep *one monethly Day of Humiliation*.

XVIII.

XVIII.

Law to themſelves.

SOme ſixty years ſince in the *Univerſitie* of *Cambridge*, it was ſolemnly debated betwixt the *Heads*, to debar young *Scholars* of that *Libertie* allowed them in *Chriſtmas*, as *inconſiſtent* with the diſcipline of *Students*. But ſome grave *Governours*, maintained the good uſe therefore, becauſe thereby in twelve dayes, they may more diſcover the *Diſpoſitions* of *Scholars* than in twelve moneths before. That is a vigilant virtue indeed, which would be early up at *Prayers*, and *ſtudie*, when all *Authoritie* to *punish* lay *aſleep*.

Vice, theſe late years, hath *kept open houſe* in *England*. Welcome all *comers* without any examination. No *Penance* for the *Adulterer*, *Stocks* for the *Drunkard*, *Whip* for the *Petie Larcener*, *Brand* for the *Eclon*, *Gallows* for the *Murtherer*.

God all this time *tries* us, as he did * *Hezekiah*, *that he might know all that is in our hearts*. Such as now are chaſte, ſober, juſt, true, ſhew themſelves

* Cor. 32 31.

ſelves acted with a higher *Principle* of *Pietie*, than the bare avoiding of *Punishment*.

XX.

The new Diſeaſe.

THere is a *Diſeaſe of Infants* (and an *Infant-diſeaſe*, having ſcarcely as yet, got a proper *Name* in *Latine*) called the *Rickets*. Wherein the *Head* waxeth too great, whileſt the *Legs*, and *lower parts* wain too *little*. A *Woman* in the *Weſt* hath happily *healed* many, by *cauterizing* the *Vein* behinde the Ear. How proper the *Remedie* for the *Maladie*, I ingage not, *Experience* oftimes, out-doing *Art*, whileſt we behold the Cure eaſily effected, and the natural cauſe thereof, hardly aſſigned.

Have not many now adayes the ſame *ſickneß* in their Souls? Their Heads ſwelling to a vaſt proportion, and they wonderfully inabled with *knowledge to diſcourſe*? But, alas, how little their *Legs*, poor their *Practiſe*, and lazy their *walking in a godly converſation*? Shall I ſay, that ſuch may be cured by ſearing the *Vein in their Head*

Head, not to hurt their hearing, but hinder the *Itching* of their Ears.

Indeed his tongue deserves to be burnt, that talks of searing the Ears of others; For *Faith cometh by hearing*. But I would have men not to *hear* fewer *Sermons*, but *hear* more in *hearing* fewer *Sermons*. Less *Preaching*, better *heard*, (*Reader*, lay the *Emphasis*, not in the word *less*, but on the word *better*) would make a wiser and stronger *Christian*, digesting the word from his *heart*, to practise it in his *Conversation*.

MEDITATIONS
On all kinde of
PRAYERS.

I.

Newly awaked.

BY the *Levitical Law* the *firſtling* of every clean *Creature* which opened the * *Matrix* was holy to God: By the Moral Analogy thereof, this firſt *glance* of mine Eyes is due to him. By the cuſtom of this Kingdom, there accrueth to the Land Lord a Fine and Herriot from his Tenant, taking a further Eſtate in his Leaſe. I hold from God this Clay Cottage of my Body; (an homely Tenement, but may I in ſome meaſure be aſſured of a better before outed of this) Now being raiſed from

*Exod 34. 19.

from laſt nights ſleep I may ſeem to renew a *life*. What ſhall I pay to my Land-Lord? Even the beſt quick Creature which is to be found on my Barren *Copie-hold*, namely the *Calves of my Lips*, praiſing him for his protection over me. More he doth not ask, leſs I cannot give, yea, ſuch is his goodneſs, and my weakneſs, that before I can give him thanks, he giveth me to be thankfull.

II.

Familie-Prayer.

LOng have I ſearch'd the *Scriptures* to finde a poſitive precept injoyning, or preſident obſerving daily Prayer in a *Familie*; yet hitherto have found none proper for my purpoſe. Indeed I read, that there was a *yearly Sacrifice* offered at *Beth-lehem* for the family of *Ieſſe*; but if hence we ſhould infer *Houſe-hold holy duties*, Others would conclude they ſhould onely be Annual. And whereas it is ſaid, *Pour out thine indignation on the heathen, and on the Families which have not called on thy Name*; the word taken there in a large acception, reproveth rather the want of National, than Domeſtical Service of God. 1Sam. 20.29.

But let not profaneſs improve it ſelf, or cenſure Family-prayer for *will-worship*, as wanting a warrant in Gods Word. For where God injoyneth a general duty, as to ſerve and fear him, there all particular means, (whereof Prayer a principal) tending thereunto, are commanded. And ſurely, the pious Houſholds of * *Abraham*, *Ioſhua*, and * *Cornelius* had ſome holy Exerciſes to themſelves, as broader than their perſonal Devotion, ſo narrower than the publick Service, juſt adequate to their own private Family.

*Gen. 18. 19. Ioſh. 24. 25. * Act. 10. 2.

III.

Self, without other ſelf.

SOme loving Wife may perchance be (though not angry with) grieved at her *Husband*, for excluding her from her private Prayers, thus thinking with her ſelf; *Muſt I be diſcommuned from my Husbands Devotion? What? ſeveral Cloſet-Chappels, for thoſe of the ſame Bed and Board? Are not our credits imbarqued in the ſame Bottom, ſo that they ſink or ſwim together? May I not be admitted an Auditour at his Petitions, were it only to ſay AMEN thereunto?*

But

But let such a one seriously consider what the * *Prophet* saith, *The Family of the house of* David *apart, and their Wives apart; the Family of the house of* Nathan *apart, and their Wives apart.* Personal private Faults must be privately confessed. It is not meet she should know all the *Bosom-sins* of him, in whose *Bosom* she lieth. Perchance being now offended for not hearing her Husbands Prayers, she would be more offended if she heard them, Nor hath she just cause to complain, seeing herein *Nathans* Wife is equal with *Nathan* himself; what liberty she alloweth, is allowed her, and may as well as her Husband claim the priviledge privatly and *apart* to pour forth her Soul unto God in her daily Devotions. Yet Man and Wife, at other times ought to communicate in their Prayers, all other excluded. Zach. 12. 12.

IV.

Groans.

HOw comes it to passe that *Groans* made in men by Gods Spirit *cannot be uttered?* I find two Reasons thereof. First, because those *Groans* are so low, and little, so faint, frail, and

and feeble, ſo *next to nothing*; theſe *ſtill-born Babes* only breath without crying.

Secondly, becauſe ſo much diverſity, yea, contrariety of paſſion, is crowded within the compaſs of a *Groan*, are ſtayed from being expreſſive, and the Groan become unutterable.

How happy is their condition, who have God for their Interpreter? who not onely underſtand what they do, but what they would ſay. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgoten. GOD knows the meaning of thoſe *Groans* which never as yet knew their own meaning, and underſtands the *Senſe* of thoſe *Sighs*, which never underſtood themſelves.

V.

Ejaculations, their uſe.

Ejaculations are ſhort Prayers, darted up to God on emergent occaſions. If no other Artillery had been uſed this laſt ſeven years in *England*, I will not affirm more Souls had been in Heaven, but fewer corps had been buried in earth. O that with *David* we might have ſaid, *my heart*

heart is fixed, being leſs buſied about *fixing of Muskets.* Pſalm 37. 7.

The principal uſe of *Ejaculations*, is againſt the *fiery Darts* of the Devil. Our *Adverſarie* injects (how he doth it God knows, that he doth it we know) bad motions into our hearts, and that we may be as nimble with our *Antidotes*, as he with *Poiſons*, ſuch ſhort Prayers are proper and neceſſary. *In hard Havens* ſo choaked up with the envious Sands, that great Ships *drawing many foot water*, cannot come near, lighter and leſſer *Pinnaces* may freely and ſafely arrive. When we are *Time-bound*, *Place-bound*, or *Perſon-bound*, ſo that we cannot compoſe our ſelves to make a large ſolemn Prayer, this is the right inſtant for *Ejaculations*, whether *orally uttered*, or onely poured forth inwardly in the heart. Epeſ. 6. 16.

VI.

Their Priviledge.

EIaculations take not up any room in the Soul. They give *libertie of callings*, ſo that at the ſame *inſtant*, one may follow his proper Vocation.

The

The Husband-man may dart forth an *Ejaculation*, and not make a *balk the more*. The Sea-man nevertheleſs ſteer his Ship right, in the darkeſt night. Yea, the Souldier at the ſame time, may *ſhoot out* his Prayer to God, and aim his Piſtol at his Enemy, the one better hitting the mark for the other.

The field wherein Bees feed is no whit the barer for their biting; when they have took their full repaſt on flower or graſs, the Ox may feed, the Sheep fat on their reverſions. The reaſon is, becauſe thoſe little Chymiſts diſtill onely the refined part of the flower, leaving the groſſer ſubſtance thereof. So *Ejaculations* binde not men to any bodily obſervance, onely buſie the ſpiritual half, which maketh them conſiſtent with the proſecution of any other Imployment.

VII.

Extemporarie Prayers.

IN Extemporary Prayer, what men moſt *admire*, God leaſt regardeth. Namely, the volubility of the tongue. Herein a *Tertullus* may equal, yea, exceed Saint *Paul* himſelf *whoſe ſpeech* * *was but mean.* O, it is the heart

* Cor. 10. 10.

keeping

keeping time and tune with the voice which God liſteneth unto. Otherwiſe the nimbleſt tongue tires, and loudeſt voice grows dumb before it comes half way to Heaven. *Make it* (ſaid God to *Moſes*) *in all things, like the patern in the Mount.* Onely the conformity of the words with the *minde*, mounted in heavenly Thoughts, is acceptable to God. The gift of extemporary Prayer, and ready utterance may be beſtowed on a Reprobate, but the grace thereof, (religious affections) is onely given to Gods Servants. Heb. 8. 5.

VIII.

Their cauſleſs ſcandal.

SOme lay it to the charge of Extemporary Prayer, as if it were a diminution to Gods Majeſty to offer them unto him, becauſe (alluding to *Davids* expreſſion to * *Ornan* the *Iebuſite*,) they *coſt nothing*, but come without any pains or induſtry to provide them. A moſt falſe aſperſion. * 2 Sam. 24. 24.

Surely, preparation of the heart, (though not premeditation of every word) is required thereunto. And grant

grant the party praying at that very instant, fore-studieth not every Expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that *dexeritie of utterance*, properly and readily to express himself. Many hours in night no doubt he is waking, and was by himself Practising *Scripture Phrase*, and the *Language* of *Canaan*, whilest such as censure him for his lazines, were fast asleep in their Beds.

Suppose one should make an entertainment for strangers with flesh, fish, foul, venison, fruit, all out of his own fold, field, ponds, park, orchard, will any say that this Feast cost him nothing who makes it? Surely, although all grew on the same, and for the present he bought nothing *by the peuie*, yet he, or his ancestours, for him, did at first dearly purchase *home accommodations*, from whence this entertainment did arise.

So the party who hath attained the faculty and facility of extemporary Prayer, (the easie act of a laborious habit) though at the instant not appearing to take pains, hath been formerly industrious with himself, or his Parents with him (in giving him pious

pious Education) or elſe he had never acquir'd ſo great perfection, ſeeing onely long practiſe makes *the Pen of a ready Writer.*

IX.

Night-Prayer.

Death in Scripture is compared to *ſleep*. Well then may my *Night-Prayer* be reſembled to *making my Will*. I will be carefull not to die *inteſtate*; as alſo not to defer my *Will-making*, till I am not *Compos mentis*, till the *Lethargie of drowſineſs* ſeiz upon me.

But being in perfect memory, I bequeath my Soul to God, the rather becauſe I am ſure the *Devil* will accuſe me when *ſleeping*. O the advantage of *Spirits* above *Bodies!* If our *Clay-Cottage* be not cooled with reſt, the *Roof falls a fire*. Satan hath no ſuch need: the *Night* is his fitteſt *time*: Thus mans *Vacation* is the *Terms* for the *Beaſts* of the *Forreſt*, they move moſt, whileſt he lies quiet in his bed. Rev. 12. 10.

Leaſt therefore, whileſt *ſleeping* I *be out-lawed* for want of *Appearance to Satans Charge*, I commit my *Cauſe* to

to him, *who neither ſlumbers nor ſleeps*, ANSWER FOR ME O MY GOD.

X.

A Nocturnal.

Psalm 8. 3. DAvid ſurveying the *Firmament*, brake forth into this conſideration, *When I conſidered the Heavens the work of thy fingers, the Moon and the ſtars, which thou haſt created; What is man, &c.*

How cometh he to mention the *Moon* and *Stars*, and omit the *Sun*. The other being but his *Penſioners*, ſhining with that *exhibition of light*, which the bounty of the *Sun* alots them.

It is anſwered, this was *Davids night-meditation*, when the *Sun* departing to the *other World*, left the leſſer *Lights* onely *viſible in Heaven*, and as the ſky is beſt beheld by day in the *glorie* thereof, ſo it is beſt ſurveyed by *Night*, in the *varietie* of the ſame.

Night was made for man to *reſt* in. But when I cannot *ſleep*, may I with this *Pſalmiſt* entertain my *waking* with good *thoughts*. Not to uſe them.

hem as *Opium*, to invite my corrupt Nature to *ſlumber*, but to bolt out *bad thoughts* which otherwiſe would poſſeſſe my Soul.

XI.

Set Prayers.

SEt Prayers are preſcipt *Forms* of our own, or others *compoſing*; ſuch are lawfull for any, and needfull for ſome to uſe.

Lawfull for any. Otherwiſe God would not have appointed the *Prieſts* (preſumed of themſelves beſt able to *pray*) *a form of bleſſing the People.* Nor would our *Saviour* have ſet us his *Prayer*, (which as the *Town-bushel* is the *Standard* both to meaſure *Corn*, & *other Bushels* by,) is both a Prayer in it ſelf, and a *patern, or platform of Prayer*; ſuch as accuſe *ſet Forms, to be pinioning the wings of the Dove*, will by the *next return* affirm, that *Girdles* and *Garters* made to *ſtrengthen* and *adorn*, are ſo many *ſhakles* and *fetters*, which *hurt* and *hinder* mens *free motion.*

Needfull for ſome. Namely, for ſuch who as yet have not attained (what all ſhould indeavour) to pray

ex-

ex tempore by the *Spirit*. But as little *children*, (to whom the plaineſt and *eveneſt Room* at firſt, is a *Labyrinth*) are ſo ambitious of going *an-hie-lone*, that they ſcorn to take the guidance of a Form, or Bench to direct them, but will adventure by themſelves, though often to the *coſt* of a *knock* and a *fall*; So many confeſs their *weakneſs*, in denying to confeſs it, who refuſing to be *beholding to a ſet form of Prayer*, prefer to ſay *non-ſenſe*, rather than nothing in their *extempore Expreſſions*. More *modeſtie*, and no leſs *Pietie* it had been for ſuch men, to have prayed longer with *ſet forms*, that they might pray better without them.

XII.

The ſame again.

IT is no baſe and beggarly *ſhift*, (arguing a narrow and neceſſitous heart) but a piece of holy and heavenly *Thrift* often to uſe the ſame Prayer again. *Chriſts practiſe* is my *Directorie* herein, who the *third* time *ſaid the ſame words.*

A good Prayer is not like a *Stratagem* of *War* to be uſed but once. Matt. 26 44.

No,

No, the oftener the better. The *clothes* of the *Iſraelites*, whileſt they *wandered fourtie years in the Wilderneſſe*, never waxed old, as if made of *Perpetuano* indeed. So a good Prayer, though often uſed, is ſtill freſh and fair in the Ears and Eyes of Heaven. Deſpair not then thou ſimple Soul, who haſt no *Exchange of Raiment*, whoſe Prayers cannot appear every day at Heavens *Court* in new *clothes*. Thou mayeſt be as good a *Subject*, though not ſo great a *Gallant*, coming alwayes in the ſame Suit. Yea, perchance the very ſame, which was thy Fathers, and Grand-fathers before thee, (a well compoſed *Prayer* is a good *Hier-toom* in a Family, and may hereditarily be deſcended to many *Generations*,) but know thy comfort, thy *Prayer* is well known to Heaven, to which it is a conſtant Cuſtomer. Onely add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

XIII.

Mixt Prayers.

Mixt Prayers are a methodical compoſition (no caſual confuſion) of *extempore* & *premeditate Prayers* put together. Wherein the *Standers*, ſtill at the ſame, and the *eſſential parts*, (confeſſion of ſin, begging of pardon, craving grace for the future, thanking God for former favours, *&c.*) like the *bones* of the Prayer remain alwayes unaltered. Whileſt the *moveable Petitions* (like the *fleſh* & colour of thy Prayers) are added, abridged, or altered, as Gods *Spirit* adviſeth and inableth us, according to the emergencies of *preſent occaſions*.

In the *Mid-land Sea*, *Gallies* are found to be moſt uſefull, which partly *run* on *Leggs* of *Oars*, and partly fly with the *Wings* of *Sails*, whereby they become ſerviceable both in a *winde* and in a *calm*. Such the conveniency of *Mixt Prayer*, wherein infuſed and acquired Graces meet together, and men partly move with the *breath* of the holy Spirit, partly *row* on by their own induſtry.

Such

Such medley-Prayers are moſt uſefull as having the *ſteadineſs of premeditate*, and the *activitie of extemporarie Prayer*, joyned together.

XIV.

Take your companie along.

IT is no diſgrace for ſuch who have the *gift* and *grace of extemporarie Prayer*, ſometimes to uſe a *ſet form*, for the benefit and behoof of others. *Iacob* though he could have marched on a mans *pace*, yet was carefull not to over-drive the *Children*, and *Ewes* [a] *big with Young*. Let *Miniſters* remember to *bring up the Rear* in their *congregations*, that the meaneſt may go along with them in their *Devotions*. [a] Gen. 33. 13.

God could have *created the World extempore*, in a *moment*, but was pleaſed (as I may ſay) to make it *premeditatly, in a ſet method of ſix dayes*, not for his own *eaſe*, but our *inſtruction*, that our *heads* and *hearts* might the better keep *pace* with his *hands*, to behold and conſider his *VVorkmanship*.

Let no man diſdain to ſet his own nimbleneſſe backward, that others may

may go along with him. Such degrading ones self, it is the quickest proceeding in piety, when men prefer the Edification of others, before their own credit and esteem.

XV.

Prayer must be Quotidian.

AMong other Arguments inforcing the necessity of *daily Prayer*, this not the least that *Christ* injoyns us to *petition* for *daily Bread*. *New bread* we know is best, and in a spiritual sense, our *Bread*, (though in it self as stale and moldy as that of the *Gibeonites*) is every day new, because a *new and hot blessing* (as I might say) is daily begged, and bestowed of God upon it.

Manna must daily be gathered, and not provisionally be *hoorded up*. God expects that men *every day addresse themselves unto him, by petitioning him for sustenance.*

How contrary is this to the *common Practise of many*. As *Camels* in *Sandie Countries* are said to drink but once in *seven* dayes, and then *in præsens, præteritum, & futurum*, for time *past, present*, and *to come*, so many

many, fumble this, laſt, and next *Weeks devotion all in a prayer.* Yea, ſome defer all their praying till the *laſt day.*

Conſtantine had a conceit, that becauſe *Baptiſm* waſhed away all ſins, he would not be *Baptized* till his *Death-bed*, that ſo his ſoul might never looſe the purity thereof, but immediately mount to *heaven.* But ſudden *Death* preventing him, he was not baptized at all, as ſome ſay, or onely by an *Arrian Biſhop*, as others affirm. If any erroniouſly on the ſame ſuppoſition put off their Prayers to the laſt, let them take heed, leſt long delayed, at *laſt* they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this Age we begin to think meanly of the Lords prayer. Oh how baſely may the *Lord* think of our prayers! Some will not forgive the Lords prayer for that paſſage therein, *as we forgive them that treſpaſſe againſt us.*

Others play the Witches on this prayer. *Witches* are reported (a-

mongſt many other helliſh *Obſervations*, whereby they oblige themſelves to Satan) to ſay the Lords prayer backwards. Are there not many, who though they do not *pronounce* the ſyllables of the Lords prayer *retrograde*, (their diſcretion will not ſuffer them to be betraied, to ſuch a *non ſenſe* ſin,) yet they tranſpoſe it in effect, deſiring their *Daily Bread*, before Gods *Kingdome come*, preferring temporal benefits, before heavenly bleſſings. Oh! if every one by *this mark* ſhould be tried for a witch, how hard would it go with all of us. *Lamiarum plena ſunt omnia.*

XVII.

All Beſt.

AT the Siege and taking of *New-Cartage* in *Spain*, there was diſſention betwixt the Souldiers, about the *Crown mural* due to him who firſt footed the walls of the Citie, Two pretended to the Crown; Parts were taken, and the *Roman* Army ſiding in factions, was likely to fall foul, and mutually fight againſt it ſelf. *Scipio* the General, prevented the danger by

by providing two *Mural Crowns*, giving *one* to each who claimed it, affirming, that on the examination of the proofs, both did appear to him at the same instant to climb the wall. O let us not set several kinds of prayers at variance betwixt themselves, which of them should be most usefull, most honourable. All are most excellent at several times, *Crown-Groans*, *Crown-Ejaculations*, *Crown-Extemporarie*, *Crown Set*, *Crown-mixt-prayer*, I dare boldly say, he that in some measure loves not all kind, or lawful prayers, loves no kind of lawful *prayers*. For if we love *God* the *father*, we can hate no Ordinance, his Child, though perchance an occasion may affect one above another.

XVIII.

All manner of prayers.

IT is an ancient *stratagem* of Satan; (yet still he useth it, still men are cheated by it,) to set *Gods Ordinance* at variance, (as the *Disciples* fell out amongst themselves) which of them should be the greatest. How hath the Readers, *Pue* been clash't against

the Preachers pulpit, to the shaking almost of the whole Church, whether that the word *preached*, *or read*, be most *effectual to Salvation*. Also whether the word *preach'd or catechiz'd*, most usefull. But no Ordinance so abused as Prayer. Prayer hath been set up against Preaching, against Catechizing, against it self. Whether *publick*, *or private*, *Church*, *or Closet*, *Set*, *or Extemporary Prayer* be the best. See how S. *Paul* determines the controversie * *with all manner of prayer*, (so the *Geneva translation*) *and supplication in the Spirit*. Preferring none, commending all lawfull prayer to our practise.

Eph. 6. 18.

XIX.

To God alone.

AMongst all manner of Prayer to God, I find in Scripture neither promise, precept, nor president to warrant prayers to Saints. And were there no other reason, this would incourage me to pray to Christ alone, because,

S. *Paul* struck *Elimas* blind, Christ made *blind Bartimeus* see, S. *Peter*

kill'

kill'd *Ananias* and *Sapphira* with his *Word*, Christ with his *Word* revived dead *Lazarus*. The Disciples forbad the *Syrophenician* woman, to call after Christ, Christ called unto her after they had forbidden her. All my *Saviours* Works, are saving Works, none extending to the death of mankind. Surely Christ being now in heaven, hath not less *goodness*, because he hath more glory, his bowels still earn on us. I will therefore rather present my prayers to him, who alwayes did *heal*, than to those who sometimes did *hurt*. And though this be no convincing Argument to Papists, 'tis a comfortable motive to Protestants. A good *Third*, where so good *Firsts* and *Seconds* have been laid before.

OCCASIONAL MEDITATIONS.

I.

Love and Anger.

I Saw two Children fighting together in the ſtreet. The Father of the one paſſing by, fetch't his Son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not puniſhed alike: But the Parent would onely meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked ſin, the Godly ſmart moſt in this world. God ſingleth out his own Sons, and beateth them by them-

themselves; *Whom he loveth, he* * *chasteneth*. Whilest the ungodly, preserved from affliction, are reserved for destruction. It being needless that their *hair should be shaved with an hired rasor*, whose heads are intended for the Ax of Divine Justice Heb. 12. 6. Is. 7. 20. Mal. 3. 10.

II.

Vpwards, upwards.

HOw large Houses do they build in *London* on little *ground*? Revenging themselves on the *Narrowness* of their *room* with store of stories Excellent *Arithmetick*! from the *root* of one *floor*, to *multiply* so many Chambers. And though painfull the climbing up, pleasant the staying there, the higher the healthfuller, with clear *Light*, and *sweeter Air*.

Small are my means on *Earth*. May I *mount* my *Soul* the higher in Heavenly *Meditations*, relying on divine *Providence*; (he that fed many *thousands* with * *five loaves*; may *feed me and mine*, with the FIFTH PART of that one *Loaf*, that once *all minde*. Higher my *Soul*! Higher In bodily buildings, commonly the * Matt. 14. 4.

Garrets are most empty, but my mind the higher mounted, will be the better furnish'd. Let *perseverance to death* be my uppermost Chamber, the *Roof* of which Grace, is the *Pavement of Glorie.*

III.

Beware wanton wit.

I Saw an *Indenture* too fairly engrossed; for the writer (better *Scrivener*, than *Clerk*) had so filled it with *flourishes*, that it hindered my reading thereof; the *wantonness* of his *Pen* made a new *Alphabet*, and I was subject to mistake his *Dashes*, for real *Letters*.

What dammage hath unwary *Rhetorick* done to *Religion*? Many an innocent Reader hath taken *Damascene* and *Theophilact* at their word, counting their eloquent *Hyperboles* of Christ presence in the Sacrament, the exact *Standars* of their judgement, whence after ages brought in *Transubstantiation*. Yea, from the Fathers elegant Apostrophe's to the Dead (lively pictures by hasty Eyes, may be taken for living persons) prayer to Saints, took their Original. I see

see that *truths Secretary* must use a *set hand*, in writing important points of Divinity. Ill dancing for nimble Wits, on the *Precipices* of dangerous Doctrines. For though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

IV.

Ill-done, Vn-done.

I Saw one, whether out of haste, or want of skill, put up his sword the wrong way; It cut, even when it was sheathed, the edge being Transposed where the back should have been: So that perceiving his errour, he was fain to draw it out, that he might put it up again.

Wearied and wasted with *civil War*, We that formerly loathed the *Manna of Peace*, (because *common*,) could now be content to feed on it, though full of Worms and putrified: Some so desirous thereof, that they care not on what *Terms* the *War* be ended, so it be ended: But such a *Peace*, would be but a *Truce*, and the *conditions* thereof would no longer be in force, than whilest they are in

Force. Let us pray that the sword be sheathed the *right way*, with Gods *glory*; and without the dangerous dislocation of Prince and Peoples Right: otherwise it may justly be suspected, that the sword put up, will be drawn out again, and the Articles of an ill *Agreement*, though *engrossed* in *parchment*, not take effect, so long as *paper* would continue.

V.

Apace, Apace.

ROwing on the *Thames*, the *Waterman* confirmed me in what formerly I had learnt from the Maps; how that *River*, West-ward, runs so *crooked*, as likely to lose it self in a *Labyrinth* of its own making. From *Redding* to *London* by land, thirty; by water an hundred miles. So wantonly that stream disporteth it self, as if as yet unresolved, whether to advance to the Sea, or retreat to its fountain.

But the same being past *London*, (as if sensible of its former lasiness, and fearing to be checkt of the *Ocean*, the *mother of all Rivers*, for so long *loytering*; or else, as if weary, with wander-

wandering, and loath to *lose* more way: Or lastly, as if conceiving such wildness, *inconsistent* with the *gravity* of his *Channel*, now *grown old*, and ready to be buried in the Sea, runs in so direct a line, that from *London* to *Gravesend*, the number of the miles are equally twenty, both by *Land*, and by *Water*. Plut. See in life pag. 120.

Alas! How much of my life is lavisht away? O the intricacies, Windings, Wanderings, Turnings, Tergiversations of my deceitfull *Youth*! I have lived in the middest of a *crooked Generation*, * and with them *have turned aside unto* * *crooked wayes*. High time it is now for me to make *straight* * *paths for my feet, and to redeem what is past, by amending* what is *present*, and *come*, *Flux*, *Flux*, (in the *Germain Tongue*, *Quick*, *Quick*) was a *Motto* of *Bishop Jewels*, presaging the approch of his death. May I make good use thereof, *make haste*, *make haste*, God knows how little time is left me, and may I be a *good* husband; to improve the *short* remnant thereof. * Phil. 2. 15. * Psal. 125. 5. * Heb. 12. 13. In his Life. p. 10.

V. I.

VI.

Alwayes the rising Sun.

I Have wondered why the Romish Church do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the *Apostles*, and their *Successours* since Christ's time; For those ancient *Patriarks*, by the confession of *Papists*, were long since relieved out of *Limbo* (soon out, who were never in) and admitted to the sight and presence of God. Especially *Abraham*, *being Father of the Faithfull*, as well *Gentile*, as *Iew*, would (according to their *Principles*) be a proper *Patron* for their *Petitions*.

But it seems that *modern Saints*, rob the *old ones* of their honour, a *Carmel*, or late *Bernard* of *Paris*, have severally more prayers made unto them, than many old *Saints* have together. New Beesoms sweep clean; new *Cisterns* of fond mens *own howling*, most likely to hold water.

a Ier. 2. 13.

Protestants in some kind, serve their living *Ministers*, as Papists their dead Saints. For aged *Pastors*, *who have born the heat of the day* in our Church, are *justled* out of respect by *young Preachers*,

Preachers, not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartened, for thus it ever was and will be, *English Athenians*, all for *Novelties*, new *Sects*, new *Schisms*, new *Doctrines*, new *Disciplines*, new *Prayers*, new *Preachers*.

VII.

Charity, Charity.

Church story reports of St. *John*, that being grown very *Aged* (well nigh a hundred years *old*) wanting strength & voice to make a long *Sermon*, he was wont to go up into the Pulpit, and often repeat these Words, *Babes keep your selves from Idols*, *Brethren love one another.*

Our *Age* may seem sufficiently to have provided against the growth of *Idolatrie in England*. Oh that some order were taken for the increase of *Charity*! It were Liberty enough, if for the next seven years, all Sermons were bound to keep residence on this Text, *Brethren love one another.*

But would not some fall out with themselves, if appointed to preach

Unity

Vnity to *others*? Vindicative *Spirits*, if confined to this Text, would confine the Text to the their *passion*: by *Brethren* understanding *onely such* of their *own party*. But O! seeing other *Monopolies* are *dissolved*, let not this *remain* against the *Fundamental Law of Charity*. Let all bend their heads, hearts, and hands, to make up the breaches in Church and State. But *too many* now adayes, are like *Pharaohs Magicians*, who could conjure up * with their Charms more new *Frogs*, but could not remove, or drive away, those multitude of *Frogs*, which were there before. Vnhappily happy in making more rents and dissentions, but unable, or unwilling to compose our former differences.

* Exo. 8. 7.

VIII.

The sensible Plant.

I Heard much of a sensible *Plant*, and counted it a senseless relation, (a rational beast, carrying as little contradiction,) until beholding it, mine eyes ushered my judgement into a belief thereof. My comprehension thereof is this. God having made three great stairs [*Vegetable Sen-*

Sensible and *Reasonable* Creatures,] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as *half Peace* betwixt the stairs,) so to make the *Step* less, and the *ascent* more easie for our *Meditations*.

Thus this active *Plant* (with visible motion) doth *border* and *confine* on *Sensible* creatures. Thus *Affrick*, some most agil and intelligent *Marmasites*, may seem to shake (fore-feet shall I say, or) hands, with the rudest *Salvages* of that Countrey, as not much more than one *remove* from them, in knowledge and civility.

But by the same proportion may not man, by *custom* and *improvement* of *Piety*, mount himself near to an Angelical nature. Such was *Enoch*, who whilest living on *Earth*, * *Walked with God*. O may our *Conversation be in* * *Heaven*. For shall a *Plant* take a *new degree*, *and proceed Sensible*, and shall man have his *Grace staid* for want of sufficiencie, and not whilest living here, *commence Angel*, in his holy and heavenly *affections*.

* Gen. 5, 21.

* Phil. 3, 20.

IX.

IX.

Christ my King.

I Read how King *Edward* the first, ingeniously surprized the *Welch* into *subjection*, profering them such a Prince as should be,

1. *The Son of a King.*
2. *Born in their own Country.*
3. *Who born none could say for any fault.*

The *Welch* accepted the *conditions*, and the King tendered them his Son *Edward*, an *Infant*, newly born in the *castle* of *Carnarvan*.

Do not all these Qualifications mystically *center themselves* in my *Saviour*.

1. The King of *Heaven* saith unto him, *Thou art my Son, this day have I begotten thee.* Psal. 2. 7.

2. *Our own Country man, Real flesh*, whereas *he took not on him the nature of Angels.*

3. *Without spot or blemish*, like to us in all things, *sin only excepted.*

Away then with those wicked men, who *will not have this King to rule over them.* Luke 19. 14. May he have Dominion in, and over me. *Thy Kingdom come.* Heaven and Earth cannot afford a more proper Prince for the purpose, exactly ac-

accomplished with all these comfortable *qualifications.*

X.

Tribulations.

I Find two sad *Etymologies* of *Tribulation.* One from (*Tribulus*) *a three forked thorn*, which intimates, that such *afflictions* which are as full of pain and anguish to the *Soul*, as a *thorn* thrust into a tender part of the *Flesh*, is unto the body, may properly be termed *tribulations.*

The other, from *Tribulus*, the *Head* of a *Flail*, or *Flagel*, knaggy and knotty (made commonly as I take it, of a thick *black-thorn*) and then it imports, that *Afflictions* falling upon us as heavy as the *Flail* threshing the *Corn*, are stiled *Tribulations.*

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavy thorn.* But which is the worst, though I may choose whence to derive the word, I cannot choose so, as to decline the thing, *I must through much tribulation, enter into the Kingdome of God.* Act. 14. 22.

Therefore *I* will labour not to be like a young *Colt* first set to Plough, which more tires himself out with his own untowardness (whipping himself

ſelf with his miſ-pent mettal) than with the weight of what he draws, and will labour patiently to bear what is impoſed upon me.

XI.

Beware.

I Saw a *Cannon ſhot off*. The men, at whom it was *levelled*, *fell flat* on the *ground*, and ſo eſcaped the bullet. Againſt ſuch *blows*, falling is all the fencing, and *Proſtration*, all the *Armour of proof*.

But that which gave them notice to *fall down*, was their perceiving of the *fire* before the *ordinance was diſcharged*. Oh the mercie of that *Fire*! which as it were, repenting of the miſchief it had done, and the Murther it might make, ran a race and out-ſtript the bullet, that men (at the ſight thereof) might be *provided*, when they could not reſiſt, to prevent it. Thus every *murthering piece*, is alſo a *warning piece* againſt it ſelf.

God, in like manner, *warns before he wounds*, *frights*, before he *fights*. *Yet fourty dayes and* Nineveh *ſhall be deſtroyed*. *Oh let us fall down before the Lord our Maker*. Then ſhall his anger be

be pleased to make in us a dayly *Passe-over*, and his Bullets *levelled at us, must flie above us.*

XII.

The first-fruits.

PApists observe (such are curious priers into *Protestants* carriage) that *Charity in England* lay in a *swound* from the *dissolution of Abbies*, in the reign of King *Henry* the eighth, till about the tenth of Queen *Elisabeth*.

As if in that *Age of Ruin*, none durst raise *Religious Buildings*, and as if the *Ax and Hammer*, so long taught to *beat down*, had forgot their former use, *to build up for pious intents.*

At last comes * *William Lambert*, Esquire, and first founds an *Hospital* at *Greenwich* in *Kentt*, calling that his Society (like politick *Iacob*, after * *Davids name*,) *The poor people of* Queen *Elisabeth*. And after this worthy man followed many, that we may almost dazle *Papists* eyes with the *light of protestant good works*. The same *Papists* perchance may now conceive *Charitie so disheartened* in our dayes (by these civil Wars and the consequences thereof) that no *Protestants* hereafter should be so desperate

* See *Cant. Brit. in Kent.* p. 327.

251. 12.28.

rate as to adventure upon a publick *good Deed*. O for a *Lambert-Iunior* (& I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Ranks* of all *Discouragements*; so that now *English Protestants*, being to begin a *new score of good works*, might from him date their *Epoche*. Such a *Charity* deserves to be *knighted* for the *valour* thereof.

XIII.

The Recruit.

I Read how one main Argument which the Apostle *Paul* enforceth on *Timothy*, *To make full proof of his Ministery* is this, * *For I am now ready to be offered, and the time of my departure is at hand.* Thus the dying Saints drawing near to heaven, their mark, is the best *spur* for the surviving to make the more speed in their Race.

* 2 Ti. 4. 6.

How many excellent Divines have these sad times hastened to their *long home*? (So called in Scripture, * not because long going thither, but *long* [*even*] tarrying there.) How many have been sorrow-shot to their heart? O that this would edge the endeavours of our Generation, to succeed in the dead places of worthy men.

* Eccl. 12. 5.

Shall

shall the Papists curiously observe and sufficiently boast, that their *Stapleton* was born on the same day, on which *Sir Thomas More* was beheaded, (as if his *cradle* made of the others *coffin*,) and shall not our Nurseries of learning supply the void *rooms* of our *Worthies* deceased. No sin I hope to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion. *Pitzeus in vita Stapleton.* 1

XIV.

The Mongrel.

I Find the Natural Philosopher, making a Character of the *Lions dispositions*, amongst other his qualities, reporteth, first that the *Lion*, * feedeth on *Men*, and afterwards (if forced with extremity of hunger) on *Women*. *In viros primus quæ in fœminas sævit. Plin. Nat. Hist. l. 8. c. 20.*

Satan is a *roaring Lion*, *seeking whom he may devour*. Onely he inverts the *method*, and in his *bill of fare*, takes the *second* first. Ever since he overtempted our *Grand-mother Eve*, encouraged with success, he hath preyed first on the weaker *Sex*. It seems he hath all the vices, not the virtues of that *King of Beasts* a *Woolf-Lion*, having his *cruelty* without his *Generosity*.

XV.

XV.

Edification.

I Read in a learned Phisitian, how our *Provident Mother*, *Nature*, foreseeing *men* (her *wanton* children) would by *tampering* with the *Edgetools of Minerals*, hid them far from them, in the bowels of the *Earth*, whereas she exposed *Plants* & *Hearbs* more obvious to their Eye, as fitter for their use. But some bold *Empericks*, neglecting the latter (as too common) have adventured on those hidden *Minerals*, oft times (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament hath placed all *Historical* and *Practical* matter (needfull for Christians to know and believe) in the beginning of the Gospel. All such truths lye *above ground*, plainly visible, in the *litteral sense*. The *Prophetical* and *difficult part* comes in the close; But though the *Testament* was written in Greek, too many read it like Hebrew, beginning at the end thereof. How many trouble themselves about the *Revelation*, who might be beter busied in plain *Divinity*? Safer prescribing to others, and practi-

practising in themselves, *positive pieties*, leaving such *Mystical minerals* to men of more *judgement to prepare them.*

XVI.

Mad, not mad.

I Find S. *Paul* in the same *Chapter*, confess and deny *madness* in himself, *Acts 26. vers. 11. And being exceeding mad against them, I persecuted them even unto strange Cities*, vers. 25. When *Festus* challenged him, *to be besides himself, I am not mad most noble Festus.* Whilest he was *mad* indeed, then none did suspect or accuse him to be distracted; but when *converted*, and in his *right minde*, then *Festus taxeth him of madness.*

There is a *Countrie* in *Affrica*, wherein all the *Natives have pendulous* lips, hanging down like a dogs ears, alwayes raw and sore; Here onely such are handsom, are pointed at for monsters in this Age, wherein *pollute* & *unclean Lips* are grown Epidemical, if any refrain their *tongues* from common Sins, they alone are gazed at as strange Spectacles. *Munst. Cosmog.*

XVII.

The deepest cut.

I Beheld a Lapidarie cutting a Diamond with a Diamond *Hammer*, and

and *Anvil* both of the same kind.

God in *Scripture* Stiled his servants his * *Iewels*. His Diamonds they are, but alas! rude, rough, unpolished, without shape or fashion, as they arise naked out of the *Bed of the earth*, before Art hath dressed them. See how God by rubbing one rough Diamond against another, maketh both smooth. *Barnabas* afflicts *Paul*, and *Paul* afflicts *Barnabas*, by their hot falling out, *Ierom* occasioneth trouble to *Ruffinus*, and *Ruffinus* to *Ierom*.

* Mal. 3. 19.

Acts 15. 39.

In our unnatural War, none I hope so weak and wilfull as to deny many *good men* (though mis-led) engaged on both sides. O how have they scratch, and raced, and pierced, and bruised, and broken one another? Behold heavens hand grating one Diamond with another; as for all those, who uncharitably deny any *good* on that party which they dislike, such shew themselves *Diamonds* indeed in their hardness, (cruel censuring) but none in any commendable quality, in their *Conditions*.

FINIS.

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